

DISCOVERY OF TRUTH

DR. HUKAMCHAND BHARILL



A Powerful Novel against Social and Religious Evils
written in simple yet meaningful language

DISCOVERY OF TRUTH

(Satya Ki Khoj)



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Publisher's Message

The popularity, beyond expectation, of Dr. Hukamchandji Bharill's publication '**Satya ki Khoj**' has highly strengthened our belief that the production of such literature and its extensive propagation and distribution is the most powerful medium of awakening the spiritual and ethical values of the younger generation.

These days, the younger generation maintains a distance from the very name of scriptures; even if one thinks of studying scriptures owing to the inspiration of someone, he is baffled by their vastness. If some persons gather courage and commence the study of scriptures, they are compelled to abandon it mid-way when they come across complicated and serious subjects. Therefore, only very few persons study philosophical treatises from the beginning to the end.

Novel writing is the most effective medium in the field of literature for reaching masses because the capacity that novels have in attracting the youth, none else has, excepting motion pictures.

It is a matter of surprise that this highly popular art prevalent for years in Hindi literature has been ignored in Jain literature. It is not a fact that this popular art escaped the attention of authors of Jain literature. About a century ago Pandit Gopaldasji Baria had written a novel - 'Sushila'. Subsequently, a similar experiment was not made to reach masses with the spiritual and theoretical knowledge of Jainism through the medium of imaginary stories. However, during past three decades a few novels have been written on the basis of Puranic stories. Amongst them Virendrakumar Jain's '**Muktidut**' and '**Anutaryogi Mahaveer**' are worth mentioning.

'Satya ki Khoj' has been highly successful in its objective that ordinary readers and youth should easily understand it. It has highly attracted ordinary readers, youth and women.

The most important proof of this is the fact that during the short period of twenty-five years, several editions of this novel have been published in five main languages of the country and the demand still persists. Keeping in mind the demand in foreign countries, its English translation has been released now. Mr. N.M. Chordia has rendered this English translation.

The serial publication of this novel was first undertaken in the Jain Community's best seller popular monthly Magazine - '**Sanmati Sandesh**'. Simultaneously, it was published in monthly installments in '**Atmadharma**'

Marathi as also in 'Atmadharma' Kannad and Tamil. In view of its popularity, Bahubali Productions, Jaipur have produced a video film on this, which has been highly appreciated.

Dr. Bharill has to his credit about fifty-three publications, forty lakh copies of which have been printed in eight languages, which is a record.

Although this publication has been brought out as a novel, but apart from the story, it contains logical and fundamental thinking on important Jain concepts without getting entangled in difficult Jain phraseology. It has been ensured that even while discussing philosophical subjects, complications are avoided; these have been written in simple and meaningful language. At the same time social and religious evils have been attacked through satirical approach, which does not pierce but certainly draws the attention towards their worthlessness.

The basic originality of this novel is the incorporation of spiritual subjects in the story. Subjects, such as knowledge of differentiation (bhed vigian), passionlessness (vitragta), the process of the experiencing the soul and its characteristics, the internal and external characteristics of great men who have experienced the soul, have been dealt with in depth. A successful attempt has been made in their experimental presentation.

In this manner, this publication has been successful in overcoming the problems that emerge in the propagation of fundamentals while maintaining social unity, notwithstanding the background of social and religious evils. In this, the emergence of a peaceful revolution has been shown while exploring the universal, instantaneous and social truth. The following resolve of the Hero of the novel depicts the moot feeling of the novel –

"Neither I can accept the division of the community in the name of the religion, nor I will be able to seek the unity of the community at the cost of the religion. I will achieve the unity of the community while keeping the religion intact and by maintaining the unity of the community, I will present the religion before them. –This is my resolve."

To ensure impressive presentation, this edition has been composed on a computer and printed through offset process.

The efforts of Mr. N.M. Chordia involved in English translation are praise-worthy and he deserves appreciation therefor. Finally, while expressing my gratitude towards the author of this great publication, I would like to thank Mr. Akhil Bansal, Manager, Publication Department for this excellent publication.

Wishing that through the medium of this publication, you all discover the truth and thereby extinguish incarnations –

-Nemichand Patni

General Secretary

Translator's Message

I attended several lectures of Dr. Hukamchand Bharill at Vidhya Bhawan, Bombay. Those lectures covered several complicated subjects of Jain philosophy and were highly educative and interesting. Dr. Bharill has the outstanding ability to explain most difficult subjects concerning Jain philosophy in extremely simple manner so that even a layman would also be able to understand and appreciate. I have been his admirer for several years.

Few months back I went to Todermal Smarak to attend Dr Bharill's lecture. On that occasion, I purchased some books written by Dr. Bharill. Amongst them 'Mai Swayam Bhagwan Hun' and 'Satya ki Khoj' were also there.

I am a retired banker. I retired from State Bank of India as Dy. Managing Director, in 1994 and from The Bank of Rajasthan Limited as the Managing Director and Chief Executive Officer in 1997. To translate religious books from Hindi to English is my hobby.

On reading 'Mai Swayam Bhagwan Hun', I was so much thrilled that I decided to translate it in English. In March 2002, I visited Dr. Bharill along with the English translation of this book. Discussions revealed that the book had already been translated in English and published. At that time I mentioned that I have been highly impressed by the book '**Satya ki Khoj**' and that I would like to translate it. Dr. Bharill encouraged me. I then undertook the task of translation.

I would like to mention for the information of the readers that I have translated the book sentence by sentence. Effort has been made to ensure that all the words used in the sentence find place in the translation. I have also tried to ensure that the essence of the feelings in the sentence is brought out in the spirit they are contained in the book. It is extremely difficult to find appropriate words and phrases in English that can convey exactly the meaning of words and phrases used in Hindi. Although an attempt has been

made to bring out the exact feelings of the author, it is possible that at certain places I have not been able to do this successfully. I accept this as my short-coming and request the readers to pardon me.

'Satya ki Khoj' – 'Discovery of Truth' - is a novel through which the author has made a successful attempt to explain the basic principles of Jainism through the medium of a story. The characters and situations are so real that the reader would find it extremely easy to understand even the most complicated precepts of Jainism. Starting from the problem of blind faith amongst general public, particularly women, the author covers subjects such as six substances, seven fundamentals, knowledge of differentiation (bhed vigian), passionlessness (vitragta), experiencing the soul, deftly. Disunity and jealousy rampant in the society have been vividly brought out as the social background of the novel. The author has clearly brought out the fact that one must discover the soul, distinct from external materials and after discovering the soul, he must recognise it, get immersed in it, revel in it and be one with it. This is the liberation, which every human being must endeavour to achieve.

I am sure that this English translation would be extremely useful for foreigners as also Indians who are not proficient in Hindi. This book has universal appeal and is not meant only for Jains. Non-Jains would also find it immensely interesting and useful. I will be personally very happy if people read this book and devote themselves towards achieving passionlessness (vitragta). I shall be grateful if readers bring to my notice any mistakes that might have crept in despite due care.

Finally, I would like to express my sincere gratitude towards Dr. Bharill for giving me the opportunity to translate this book. This has given me immense satisfaction.

-N.M.Chordia

Who is not aware of Vidhisha town, surrounded by lush green valley and located at the bank of Vetravati River, in the bosom of curly hills of Vindhyaachal, the antiquity of which has been narrated by Kalidas in Meghdut and Vanbhattacharya in Kadambari? For eternity, it has been the focal point of both the civilisations viz. Shraman and Vaishnav; where, as many as three benedictions of Bhagwan Sheetalnath were celebrated and where, Bhagwan Neminath and Bhagwan Mahaveer wandered, along with religious congregations. Where, the great logician expert Acharya Samantbhadra had achieved his triumph and where even today 'Stoop of Sanchi' and 'Caves of Udyagiri' attract and keep spellbound thousands of tourists.

Businessman Arhatdas used to live in this Vidhisha town, abundant in various landmarks. He was simple by nature, withdrawn from the world and peaceful and a great man devoted to religion. The name of his beloved wife was Jinmati. Justifying her name, she, a jewel of a religious woman, used to live and think according to the precepts of Jainism.

Although they had every possible worldly comfort, they did not have a child even after attaining middle age. Although their mind used to be unstable due to the lack of a child, their yearning for the child did not get them involved with greedy physicians and deceitful monks. Imaginary propaganda in the name of certain religious shrines also could not attract them. Such foolish rumours, which, when tested logically, always turn out to be untrue, impress ordinary people only. Wise men, having even the slightest wisdom, do not get involved in their snare.

Although they were entirely removed from so-called remedies viz. mantra – tantra, saint- prophet, etc. for acquiring children; nonetheless, they were blessed with a healthy and beautiful son towards the decline of youth owing to some innate coincidence. What has to take place in a certain region, at a certain time and in a certain manner, that occurs

in that region, at that time and in that manner. Nobody is capable of changing it; even then ignorant persons get worried unnecessarily and become unhappy and get involved with deceitful and hypocrite monks and lose all their belongings. This is not surprising because in the absence of wisdom, one gets cheated at every step.

They organised a grand festival to celebrate the birth of their son. Destitutes were given several types of alms and scriptures, sustaining passionlessness, were distributed to various households.

When the occasion to name the child arrived, wise and religious brothers, who were fond of fundamentals and relatives of Seth Arhatdas suggested that his name should be Vivek Kumar.

On being asked the reason therefor, they said – “Who would be such a calm and brave person as would not have been perturbed by the desire to have a child during the ascending youth? Ordinary people get so much delusioned with the keen desire to have a child that their wisdom disappears and they become victims of entirely false rumours. They forget all about their wealth, respect and status, religious activities and offer themselves in the service of all and sundry.

Although they achieve nothing through such activities, even then what could they do? They fail to visualise the right path and the absence of the child overwhelms them. Therefore, without proper thinking, they get entangled with cheats. But you did not lose your wisdom. Therefore, it is most appropriate to name this child as Vivek Kumar.”

This name was liked very much by all and he was formally named as Vivek Kumar.

Vivek Kumar started growing every day like ‘dooj ka chandrama’ i.e. the moon of the second day. The child, Vivek used to please his parents with his playful childish activities. When he was five years old, he was sent for studies to a Spiritual Guru, who was well versed in religious traditions and highly competent in educational matters.

He pleased his Guru pretty soon with his sharp intellect and humility and within a short time gained adequate proficiency in grammar, literature, mathematics, jurisprudence, philosophy, etc. After that, he also travelled within the country and abroad along with his father with

a view to gaining expertise in business and this gave him adequate experience of countries and current affairs.

Despite the fact that he was highly expert in worldly affairs, he was religiously inclined. He was by nature simple, indifferent towards the world, serene, brave and patient young man, like his own father.

Immediately after attaining the adolescent age, on completion of childhood, proposals for his marriage with excellent girls of several rich people from neighbouring towns started pouring in. In any case, his parents were also keen to marry their son and were desirous to perform the marriage of their only son with utmost pomp and show. It was their earnest desire that the marriage of their son should be celebrated in such a manner that the people of the town feel pleasantly surprised. But all this was not to the liking of Vivek. He did not want unnecessary display of affluence and waste in the name of his marriage. He also did not want to put unnecessary financial burden on the father of the bride.

Although the tender feelings that emerge at the beginning of youth were being felt by him at his heart and he had started wandering in the imaginary dreamland; he had also started experiencing the need for a competent life-partner; even then he used to decline any proposals for marriage from his parents because of usual hesitancy. This is just as well. Has anybody ever escaped the high waves of imagination at the beginning of youth? Even then a humble youth does not undermine the respect of his elders.

On his declining, when parents used to talk about their aspirations, they used to say - "We are keen to celebrate the marriage in a royal style and you are declining. How do you know that how long we have been nourishing this idea? How long we have been waiting for this day?" Besides, when, with a view to arousing his feelings, they used to praise beyond imagination several excellent girls and sing songs about the items that were expected to be received in dowry, his heart used to get filled with disgust.

Although considering the respect of his parents, he never used to say anything, his appearance used to tell everything. His parents also used to experience vividly his dislike.

The appearance of straight forward persons, with simple nature, displays what is at their heart and wise men understand what is at the heart of such persons by looking at their appearance.

Although it is true that an experienced person is an expert in knowing what is at the heart of the person encountering him, nonetheless, the doubt about its truth lingers on.

Therefore, with a view to understanding clearly and in depth the views of Vivek Kumar, they called his friend Abhaya Kumar and said –

“Son! You are a close friend of Vivek. In this world, a friend is the only person, to whom one discloses everything without any reservations. Through you we desire to know what are his inner feelings? Perhaps, he is unable to say to us what is at his heart due to some hesitation.

We are clearly noticing from his youthful humble behaviour that he has not taken a vow to refrain from marriage, yet after feeling excited at the beginning of the talk about marriage, why he becomes sad at the end? Is it that he loves any particular girl? If this is true, this will give us happiness. We will try to marry him to the girl of his choice.”

On listening to the views of his father from Abhaya Kumar, Vivek Kumar said – “Friend Abhaya! Neither I have any reservation towards marriage nor do I love any particular girl. For the selection of the girl also, I rely on the experience of my parents. As regards the question of my seeing, I also have no objection to see the girl. But friend! Tell me what my inexperienced eyes would see within a few moments apart from the skin? I have no attraction for the colour of the skin. I desire a well-mannered, serene, simple and intelligent wife, who would be an expert in household activities”.

Coincidences are all predetermined. Where has the nature given us a chance to select? We merely fulfil our resolution. I say one thing – Did we select our parents? One gets them merely by natural coincidence and they get accepted without any scrutiny.

Have we ever selected our brothers and sisters as well? Has any one ever said that this one is black and I cannot accept her as my sister? She has crooked teeth, how can I accept her as my mother? Whomsoever

happened to be sister and mother due to natural coincidence, were accepted; but when the question of wife comes up——”

Abhaya interrupted - “You do not understand. When do we get any opportunity to select father and mother, brother and sister? That is in the hands of parents. What can we do in this respect? Where it concerns wife, brother! It is a matter of whole life. Even when we buy from the market an earthen pot worth two paise, we evaluate it after examining its sound.”

Vivek Kumar said agitatedly - “I do not consider marriage as a contract. Contracts take place in business. Then, is it that the marriage is also a business? What are you? You are comparing the life-partner with the earthen pot worth two paise? Even the earthen pot is not obtained by assessing its looks, but by considering its quality and unbrokenness. Similarly, virtues and character of the girl should be looked at and not her colour and appearance and dowry. If elders are around, they are called upon to evaluate the earthen pot, instead of doing so personally. Therefore, in my opinion their experience should be taken advantage of in the selection of wife as well.

Just think if parents had the choice of selecting parents and brother and sister, whether you would produce children by choice or would easily accept them as they are born? If a black - ugly child were born, would you reject him?

Brother! Prior to scrutinising another person's daughter, you must remember as to how bad you would feel when your daughter is scrutinised in a similar manner? When you are today thinking of bargaining, what would happen if someone would bargain with you tomorrow?

On listening words of wisdom from Vivek, Abhaya Kumar's patience was giving way. He interrupted and said - “Please give this lecture in a debate. Here, do tell me explicitly as to what do you want? Do not talk in riddles.”

Vivek replied seriously - “This is not a mere lecture. This is the truth and a reality. This cannot be taken as a joke.”

In response Abhaya said - “Don't be too emotional, talk sense.”

Then Vivek said angrily – “You are considering this as emotional? Whatever I have said has been said not out of emotions but after due thought. I have applied my mind on this subject for hours. I am sorry that you are not taking these thoughts seriously and desire to treat them as a joke.”

Noticing his seriousness, Abhaya calmed down and said –

“Brother! What you say is correct. This is the truth, but all this does not get accepted in the community and what you and I can do in this respect?”

Vivek said equally emphatically – “Why? What we cannot do? We can do everything. May not be in respect of others, but we can certainly take right decisions about ourselves and initiate right steps.”

Accepting defeat, Abhaya said – “This is true that whatever be the mode of marriage, girl will have to be selected. Whether you select or your parents select.”

With a view to clarifying, Vivek said in philosophical mood – “Where does the question of selection arise? It is all destined as per the Indian philosophy believing in rebirth. This is the reason, in India bride or bridegroom is searched and not selected. The use of the words - ‘search of bridegroom, search of bride’ -indicate everything is destined, but mere search is made as this is not known.”

“All right”. Abhaya said – “I do not understand these philosophical mysteries. Tell me explicitly, what should I tell to your father?”

Vivek said – “It is that wherever he desires to establish relationship, I have no objection; but this must be remembered that I do not like much ostentation in marriage. I do not like at all the wastage of money on both sides. I desire an ideal marriage performed with simplicity. The marriage should be performed on the basis of the merits of the girl and not that of the party. I do not desire anything beyond this. I would not like to go anywhere to see the girl. This is the task of father and mother and they should perform it.”

When this information reached to Arhatdas and Jinmati through Abhaya Kumar, they felt highly pleased. They said –“Marriage would take place with as much simplicity as he would wish. But, we would certainly like that he helps us in the search of the bride. Although his saying that we are more experienced is true, even then every body has a distinct point of view and taste.

You may tell him that we would not fix his betrothal anywhere without his consent.”

This is just right. Because this is the duty of the parents that important decisions such as marriage of children are taken with the concurrence of the children. Simultaneously, it is the duty of the children that they take full advantage of the experience of experienced parents. All formalities pertaining to betrothal and marriage must be accomplished through them. This sustains the respectability of both and the task is well performed.

Then he was married with utmost simplicity to Rupmati, an accomplished, beautiful and not much educated girl from an ordinary middle class family.

Their ideals and sacrifices were widely known. All used to say that if they so desired, they could have obtained dowry of lakhs of rupees. Many crorepatis were knocking their door. On the one hand, such a handsome and educated only son and on the other, sole heir in the family. Which girl would not have considered herself fortunate on getting married with him and which parents would not have felt fulfilled on marrying their daughter to him? By accepting the girl from an ordinary middle class family, they displayed the fact that the marriage takes place with the girl and not with the wealth.

Someone was saying that they have established an ideal by eliminating the tradition of wasteful expenditure. Such youth alone can serve the country and the community.

In this manner, listening to the praise of various people, bride and bridegroom entered into their house. ●

Handsome, virtuous, wealthy and youthful Vivek Kumar and Rupmati started living happily. They used to feel fulfilled for having procured each other. Their parents were also happy at their blissful family life. Rupmati also used to respect her father-in-law and mother-in-law as her own parents and serve them accordingly.

Looking at their limited but happy family, gentlemen used to feel happy and wicked persons envious.

Although Vivek Kumar and Rupmati had worldly compatibility in every respect and the tendencies of both of them were religious, they did not have the same intellectual level. Vivek Kumar was a person who would test everything. He used to accept things after getting convinced logically. He was never prepared to accept what was not logically correct; but Rupmati was of the view that the religion was a matter of faith. It was not in order to distinguish between scriptures and saints as truthful and false and good and bad respectively. Everything is all right. In all scriptures at least some contents are good and truthful. Similarly all saints have at least some good qualities; we should give attention to good things only. What is there in looking at someone's shortcomings? We must respect all. For us all are honourable.

In case we start testing God-Scriptures-Guru as well, how can then there be liberation! They will reap the consequences of what they are. We are there to adore them, worship them and serve them. We would certainly get the benefit of worship and service. Why should we get involved in the task of testing? And how do we test them? Only omniscient can know whether they are truthful or false. Why should we get involved in the controversy of truthful and false?

We know the simple thing that those family deities that have been worshipped in the house all along should be worshipped by us as well.

We should accept Gurus and scriptures that were respected by our ancestors. Were our ancestors fools that they used to accept them? Oh God! See what sort of times are these that people are prepared to abandon the traditions of their ancestors and consider them fools.

They are ready to test even God-Scriptures-Guru. Why should not introspect as to what you are? Like householders, like monks. They would not introspect themselves but criticise monks.

No trace of religion is left. Even scriptures are being termed as true and false. Could scriptures also be false? Scriptures are scriptures, how they could be false? They do not feel ashamed while saying that scriptures are false. There is no longer any fear of anybody. Arre! Don't be afraid of anyone but one must have fear of sin!

I do not like such things. I know only this much that family deity is the God and whom ancestors have been accepting—that is the God and that is the scripture.

Such was the thought process of Rupmati but Vivek used to consider this retrograde. His saying was –

“Religion is not a tradition; this is a self-tested worship. What is the relationship between the religion and the family? The relationship of the religion is with self-wisdom. Different families observe different religions. While some of them consider attachment as the religion; some consider passionlessness as religion; some consider lustful pleasures as religion and some consider renunciation as the religion. Owing to the inherent contradictions, it is not possible that there would be religion in both. However, if the family traditions were considered as the religion then it would be necessary to accept religion in both.

Just think a bit, if we would have been born in a family that eats non-vegetarian food and drinks; then, whether the consumption of these would have been the religion? Whether we would have adopted the logic – “Is it that our ancestors were fools?”

We do not follow our ancestors in worldly affairs. We never say that we should remain poor because our ancestors were poor. They were

illiterate or not much educated so we should also remain illiterate or not much educated. If they had been involved in some crime such as theft, we should also emulate them.

We have already abandoned all worldly activities such as wearing clothes of the style worn by ancestors, building houses on the lines they did. But, we desire to continue to adhere to old practices in the name of the religion.

Vivek had gone to the extent of saying that even if we observe the real religion because it is the family behaviour that would only be the family tradition, not the religion. Religion is an individual belief that is accepted after due thought.

It would be understandable, if family traditions are observed in the family functions such as marriage but it is not appropriate to keep in mind family traditions while observing religion.

Similarly, to say that our family deity is our God and our scriptures and Guru are the ones that were acceptable to our ancestors, without understanding the characteristics and form of God-Scriptures-Guru, is not a tenable thing.

One who has achieved passionlessness and is omniscient is the only God. The preaching of the passionless and omniscient God that sustains passionlessness is the scripture. And, saints who undertake pure activities only and are proceeding on the path of passionlessness are Gurus. Without knowing all this, how appropriate it would be to accept any one as God-Scripture-Guru and to worship them with the objective of procuring lustful pleasures?

To accept all Gods - those involved in worldly affairs and also those who are passionless - as equals; to accept as scriptures - both that deal with basic fundamentals and those narrate stories of parrots and cuckoos, and to accept both saints with pure activities and persons involved in enjoying worldly pleasures as monks, cannot be considered wise. Vivek Kumar did not consider it right to accept that these cannot be tested. What is not possible for a wise person? In the world we do fully

test everything before accepting it. It is not said that I am not an expert, what should I examine? There you do the test as per wisdom. Then why do you propose to mortgage your wisdom in the religious sphere?

Vivek did not consider observance of religion in a wise manner as a disrespect of ancestors. He was not prepared to have blind faith in the matter of religion.

Vivek used to consider Rupmati's faith as blind faith and Rupmati used to feel that the wisdom of Vivek was wasteful controversy. In case Vivek used to be perturbed by Rupmati's unwise rituals, Rupmati used to consider Vivek's study and thinking and discussion of fundamentals as a mere headache. In her views he was indulging merely in talks and did nothing positive.

How could Rupmati, involved as she was in senseless rituals, accept logically wise religion? This was the only problem of Vivek.

When Vivek realised that no purpose is served in explaining her in a straightforward manner; in fact this further vitiates the environment, then he thought of a solution; he proposed to Rupmati a pilgrimage of religious places.

This is all right. Because, in case preconceived beliefs of some one are contradicted directly, then instead of wisdom, only passion is generated. Therefore, it is the task of the wise man to present his viewpoint in such a manner that the honour of the listener is not hurt and yet the truth manifests itself.

The other aspect is also there that where the preaching of several hours cannot make a thing acceptable, the same thing can be made acceptable within no time through an experiment.

Women are by nature fond of travelling, then which woman would like to miss a chance to travel in the company of her husband? Pilgrimage of shrines and that too along with husband is the greatest wish in the life of an Indian woman.

Therefore, Rupmati easily accepted this proposal of Vivek.

Women are, by nature, devoted persons. Religious feelings are also found to an extent higher in them as compared to males. But, due to the lack of adequate education, their wisdom does not get developed. Firstly, due to the advent of early puberty, they get lesser time for studies. Secondly, adequate attention is also not imparted to their education. In case the wisdom of a naturally devoted woman is also developed, with the help of adequate education, the axiom 'Sone me Sugandh' -i.e. better than the best - would materialise.

The extent of the devotion that naturally devoted Rupmati had in the so-called religion; she had an equal measure of devotion towards her husband. She was fully satisfied with her husband and she used to love him immensely. She used to be ready to serve him at all times but she used to sense atheism in his logically wise arguments.

She desired that her husband should also be theist like her. For this she had also prayed silently several times to her respected God, observed several fasts and had also taken a vow to make offerings at religious shrines. On several occasions she had promised to the miraculous Bhagwan that if her husband adopts the right path, she would light before him a lamp containing one kilogram of ghee, offer silver parasol worth rupees one hundred. She had offered several other allurements to Bhagwan. She had not spared any efforts in chanting mantras suggested by so called Gurus. She had also tied talisman; but she had not yet been successful. This was the only problem she had. What to do? She was unable to comprehend anything.

Vivek also had the only problem as to how to raise the mental standard of his extremely beautiful Rupmati, who was following him in all worldly affairs. How to awaken her wisdom? How to transform her blind faith into the right faith. With the objective of awakening her wisdom, Vivek had proposed the journey to Rupmati. He had desired that during the

journey he would demonstrate the truth through various incidents. He would unfold before her the hollowness of her blind faith. When she would herself witness the demolition of her faith, then her wisdom would certainly manifest.

Although Rupmati had accepted his proposal out of the natural liking that women have for journeys, it was her inner feeling that when Vivek Kumar would himself witness with his own eyes the miracle of religious shrines and sees the dignity of Gurus, his arguments would certainly be eliminated. Devotion would then easily be aroused in him for religion and religious persons.

Both of them, husband and wife wanted to reform each other. Which is all right. Which kind-hearted person would not like to bring to the right path ones own beloved life partner? True companion and true friend is the one who determines what is good for one's companion and friend.

Rupmati had accepted the proposal of pilgrimage but she could not agree to the programme of the journey because the programme that Vivek Kumar had prepared involved prominently the journey of Sidh Shrines but Rupmati wanted to worship mysteriously famous Shrines. Her devotion was greater for these shrines because mysterious tales are associated with them. In her view, her objective could be fulfilled only through worship at these shrines.

She had heard from her childhood that certain disease could be cured through worship at certain shrine, that worship of certain statue of certain Bhagwan at certain shrine begets son, etc. This Bhagwan is capable of removing obstacles and that one of vanishing distress. This one is harbinger of peace and that one protects. God knows how many merely imaginary tales she had heard.

She had also heard about the mantras that could enchant and captivate people and these could be obtained with the blessings of so-called mysterious Gurus engaged in mantra-tantra. This was the only attraction for Rupmati for the worship of mysterious shrines.

Vivek Kumar did not have any faith in these merely imaginary tales. To say that all Trithankers from Adinath to Mahaveer, who had opposed

the theory of 'activism', are the dispenser of pain and pleasure to others was not acceptable to his intelligent mind. His natural devotion was towards Sidh and Benedictary Shrines. Every atom thereof used to remind him of the passionless Bhagwan.

He tried his level best to convince Rupmati by describing in various ways the significance of Benedictary Shrines but Rupmati did not understand anything. She did not budge even a bit from her obstinacy. She was not prepared to go on pilgrimage unless importance was given to mysterious Shrines. Which is all right because when children and women become obstinate even Bhagwan cannot make them understand and when does one understand when explained, one understands through understanding.

When one is determined not to understand, who can explain to him? Other person is merely a motive, one has to understand by himself. But if a person has decided within himself that whatever he understands is right; he engages himself in explaining to others, never attempts to understand. How could he then understand?

One, who is desirous of understanding, can be explained. Those who are obstinate, go on repeating their own point of view, do not listen to others; even Bhagwan cannot explain to them.

One, who lacks understanding and yet considers himself as knowledgeable, it is not only difficult to make him understand but also impossible. Therefore, it is essential that in the first instance we should make them aware of their ignorance. Without the knowledge of one's ignorance, he would not be prepared to understand. One, who is prepared from inner-self to understand, he alone can understand and the efforts of the one who is explaining would be successful only in explaining to such a person.

Realising the adversity of the situation, Vivek Kumar acted prudently and accepted the proposal of Rupmati. Which is all right because wise men consider their triumph in avoiding conflict to the extent possible and not in getting entangled.

In the event of a conflict between a wise man and an unwise man, the unwise man would always triumph because the conflict is sustained not due to knowledge but on account of passions. The determination of the wise man for conflict weakens promptly because his passions are weak.

Wise man considers his victory in resolving the conflict. Therefore, when he ends the conflict unconditionally or does not quarrel, then it appears on the face of it that he has lost.

Defeat or victory – this is the language of passion and not that of wisdom. It is the language of wisdom that determines truth and false, it does not determine defeat and victory.

Secondly, it is also a fact that the wise man has to fight on two fronts. One from within and the other from outside. On the one hand the inner feelings prompt passions to quarrel, on the other wisdom shows the way to avoid conflict. In this inner conflict, if passions triumph and the wisdom is defeated, then only he gets involved in conflict, not otherwise.

To get involved in conflict is the defeat of wisdom. If wisdom is defeated, wise man is defeated. Thus, the wise man got defeated in the quarrel. In case the wisdom triumphs within, then he would not indulge in a quarrel. Then, owing to the unwise man having his way, it would seem that the wise man has been defeated. In fact the defeat of the wise man is his greatest victory.

Wise men consider their triumph in the fulfillment of their purpose. Thus, in fact they are never defeated because they keep in view the objective of the fulfillment of their purpose some how or the other.

Thinking thus Vivek accepted the programme as per the desire of Rupmati and both of them proceeded on the path of pilgrimage nurturing the desire to bring each other on the right path.

In the way musk rests in the navel of a deer but its fragrance spreads all around in the forest because of the strong breeze and then that very deer starts running helter skelter in the forest in the search of that fragrance, so much so that in its search he runs and runs, gets tired and then falls, even he dies. In the same manner, this human being is also moving from pillar to post in search of peace and happiness even though he himself is the storehouse of bliss and mass of knowledge. In the search of peace and happiness he looks towards external materials and not towards himself.

The reasons for pleasure and misery of each person exist within himself. Owing to eternal ignorance, he has been considering external materials as the causes for his pleasure and misery; therefore, all his efforts get concentrated on reforming the external materials; he continues to be outwards looking, never looks at his inner-self.

In Rupmati's view, Vivek Kumar's atheism was the cause of her misery and she used to believe that she would be happy immediately after she reforms Vivek. Vivek also believed that the cause of his disturbance was his unwise wife, with blind faith. If she were reformed, happiness and peace would usher in his house.

No one was worried to reform oneself. Both were engrossed in the stratagem of reforming each other. Both had undertaken the journey with the objective of reforming each other, not for reforming oneself.

The extent to which energy and time are wasted by this soul in unnecessary efforts in reforming others, if even one percent thereof is devoted in reforming oneself, he cannot but be completely happy.

At the well-known mysterious shrine that they reached in the first part of their pilgrimage, they were not the only ones suffering from such problems, but several couples had come with their numerous problems.

Someone had come with the desire to have child; someone had come in connection with marriage. Someone was scared of losing his case;

and at the same time he had complete faith in Bhagwan that if the Bhagwan so wished, he would certainly be victorious. So mysterious is the Bhagwan of this shrine.

Even though his case is not only weak, but also false; but this does not make any difference. Bhagwan is all-powerful. Is the decision of defeat or victory taken on the basis of truth or falsehood? It is taken on the basis of power or lack thereof.

It was his saying that where was the necessity of the co-operation of Bhagwan if his case was strong and based on the truth? What Bhagwan would have done in that case? The need for coming to the shelter of Bhagwan arose because his case is not only weak but also false. If lawyers or bribery could have helped, why he would have bothered Bhagwan? Petty tasks he takes care at the house itself through bribery and therefore he does not bother Bhagwan. But this matter has become so entangled. It is a criminal case, if some thing goes wrong, he will have to go to the prison straightaway.

It is true that he had committed a mistake. He had inflicted on him a few blows with the stick unnecessarily even though he was not guilty. But, what he could have done? When he did not agree to his proposition, he lost his temper. How could that worthless person dare to disagree to his proposition? Later on he also thought a lot - "What I had to do with it. He knows about his affairs, but at that time"

Someone had come after having been tormented by certain specific illness. When Vedhs, Hakims and Doctors displayed helplessness, he remembered Bhagwan. He wanted to test Bhagwan as well in the same manner as he had tested Vedhs and Doctors. For him Bhagwan was no better than a big Doctor was. When so much time and money were wasted on Doctors, then why not spend some in the name of Bhagwan?

In his view, Bhagwan was not as reliable as Doctors were. Because, when he had gone to Doctors for treatment, he did not stipulate any condition that the money would be given after cure; if the illness is not cured, money would not be payable. But, with Bhagwan, his contract was conditional. He had vowed offerings only in the event he was cured.

Someone was perturbed due to poverty and wanted to garner rupees five lakhs by tempting Bhagwan with rupees five.

When Vivek Kumar saw that there was a crowd of beggars disguised as devotees, he felt highly disgusted. He thought –

“Affection towards the virtues of Bhagwan is the devotion. But here no one knows who is called Bhagwan? What sorts of virtues he possesses? No one is interested in recognising Bhagwan or in ascertaining his virtues. How could there be the advent of devotion in them? What sort of devotees could be there, without devotion?

These people have come to beg worldly pleasures; they are the beggars of worldly pleasures. They are not even aware that how could Bhagwan dispense with pleasures, which he himself abandoned considering them as agony as also the source of suffering; why he would give these to devotees?

How could he give, where does he possess them? He has already abandoned them. Besides, can pleasures be acquired through someone dispensing them? These are acquired through the advent of punya - (outcome of good deeds performed in the past).

Although, devotion towards Bhagwan results in ‘punya bandh’ - bondage that results in activities that dispense pleasure - and the advent thereof does result in pleasures. But, where do these so-called devotees have devotion. Desire for pleasures is in fact a sin feeling and this would result in the bondage of sin. How could one gain pleasures out of the advent of a sin? Those expecting pleasures in the name of devotion and those begging pleasures from Bhagwan do not gain even the bondage punya.

Thoughtful Vivek Kumar was standing, supported by a pillar, with his hand on his head. At that time Rupmati came and said-

“Have you seen the devotion of true devotees and the miracle of Bhagwan! How miraculous is the Bhagwan of this shrine? Watch this with your own eyes! Listen from your own ears as to how much benefit has been acquired and by whom through his (Bhagwan's) worship?

Those who are staying in the room next to ours were saying just now that their son had been born due to the blessings of Bhagwan Mahaveer. Therefore, they have kept his name as Mahaveer Kumar. They had lost all hopes. They had five daughters but not even one son. Two years back, they had, at the instance of their neighbour, vowed half-

heartedly to have the floor of the temple tiled in case the child to be born this time was son. And see she got a son after 5-6 months only. They have come to worship with the same one and half-year child and they are having the floor tiled. You do nothing?"

On hearing the foolish narration of Rupmati, Vivek, who was already upset, said agitatedly –

"They are as foolish as you are! Think a bit! Son was born 5-6 months after the vow. This implies that the child was already there in the womb for 3-4 months and it was a son in the womb at that time, not that a daughter got converted into son."

Agitated Vivek started speaking at a high tone and a crowd got collected around him. People were listening to his logical arguments and he continued to speak fluently –

"The devotee of passionless Bhagwan is the devotee of passionlessness only. The person worshipping Bhagwan in the expectation of attaining worldly pleasures can never be a devotee of passionless-omniscient Bhagwan. As a matter of fact, instead of being a devotee of Bhagwan, he is the devotee of worldly pleasures."

At the time of true devotion, mind can not be so meek that it would beg anything. Devotion can not exist in the heart of a person who begs. Begging is not possible while worshipping passionless Bhagwan. A devotee of passionless Bhagwan can never beg. One who begs is in fact not a devotee of passionless Bhagwan.

Inherent in begging is the feeling to change; this implies that the person begging has not accepted the normal change in things. Injustice is also involved in begging because the misery is the outcome of his misdeeds that he does not want to accept and desires to be pardoned through the medium of Bhagwan. A certain person steals, does not desire to abandon stealing and is also not prepared to accept the consequences thereof and desires the help of Bhagwan therein, how can this be justified? And, why Bhagwan would co-operate in this?

It is possible that several impurities could usher in the worship because of the lack of proper understanding of the true characteristics of the passionless Bhagwan. This is the reason that today we are seeking miracle instead of the lack of passion in statues of Bhagwan and according

to the proverb 'chamatkar ko namaskar' i.e. 'salute to miracle, the maximum crowd of so-called devotees folks in the temples and particularly before statues with which stories of miracle are associated. No space would be available even to stand at places that are associated with the rumours of worldly prosperity and childbirth and the remaining temples are turning into ruins. There, nobody is seen even for removing the dust from the statues.

There here are thousands of statues of Bhagwan Mahaveer. We worship Bhagwan Mahaveer through the medium of these statues. Bhagwan Mahaveer being worshipped in different temples through the medium of different statues is not different but one and the same.

Bhagwan Mahaveer is venerable due to his passionlessness, omniscience and preaching for the good of others and not because of worldly miracles or for dispensing wealth and children. How much laughable it is to expect wealth, etc. from the great soul who himself had abandoned household, wealth, etc. for the sake of liberation of the soul? To say that he dispenses pleasures is to destroy his passionless statue.

Firstly, passionless Bhagwan does not dispense to any body anything when pleased, nor does he harm when displeased. Secondly, even if he is accepted as the dispenser of pleasure and misery as per the imagination of simple living beings, how is it possible that he would dispense through the medium of a particular statue and not through the medium of other statues.

If it is said that he does not dispense, but his devotees gain punya (karma that result in beneficial outcome) bondage in the normal course, is it that punya bondage would be possible only if certain statue is worshipped or a lamp of ghee is placed in certain temple and not in another temple or before another statue?

Innocent devotees have differentiated between Trithankers according to their own imagination. According to them while Bhagwan Pasharavnath protects, Bhagwan Shantinath is harbinger of peace. Similarly, Bhagwan Sheetalnath is said to cure small pox and Sidh Bhagwan is said to be the remover of leprosy.

All Bhagwan are passionless-omniscience and possess equal strength and infinite capacity. How any difference is possible in their activities?

Firstly, Bhagwan does not act at all, and if they do, can Shantinath Bhagwan not protect in the same manner as Pasharavnath does and can Pasharavnath not dispense peace in the same manner as Shantinath does? There is no such difference amongst Arihant-Sidh Bhagwan.

Worldly convenience and adversity are the outcome of punya and paap earned in the past according to their respective feelings. Bhagwan have no part to play in this because they are completely fulfilled and do not undertake any activity; nothing remains to be done by them as they have already attained liberation.

Without recognising the true characteristics of Bhagwan, his worship is not possible in the right sense. Bhagwan are passionless and omniscience; therefore, their devotees should also be the worshippers of passionlessness and perfect knowledge. Those who aspire for worldly lustful pleasures and passions can never be worshippers of passionlessness.

Intense passions arise when worship is undertaken with the aspiration of worldly lustful pleasures and these result in paap bondage.

People were highly impressed to listen to serious thunder of Vivek. One of them told –

“Bhai Sahib! What you say is correct. All this is moving in this manner; there is no proper understanding. Here only that one comes, whose work is done, why the one whose work is not done would come second time? Therefore, here you would come across only those who would say – ‘this work was done, that work fructified’. But why not ask also those who had vowed offerings of thousands, but nothing happened. Only that happens what has to happen.”

Second said- “At our place, there used to be a teacher. He had received examination copies for scrutiny. Several people used to come to him with recommendations for their respective child. He used to say to every one ‘I will see’.”

When I asked him whether he would pass the failed children of those who spoke to him? He said – ‘No, please’.

“Then why do you say, yes? On my asking this, he said – “Why invite botheration; if I say no, they would bring a few more and they

would unnecessarily turn out to be enemies. What you lose in saying yes? There is nothing to be done. Did not you see he had given the roll number, but where did I note? Whether I would remember the roll numbers of all of them? By saying yes, you earn the goodwill of more than half the people even without doing anything."

"How is that?" When I said this, he said- "More than half of the recommended ones would pass automatically; they come because of unfounded anxiety. Later on they come to thank as well, saying 'it has been very kind of you to pass'. What one loses in earning goodwill gratuitously?"

Third spoke - "Does Bhagwan also get similar gratuitous goodwill?"

"Yes! It is so. Because Bhagwan does nothing for others, but the difference is that he does not say yes? Where does he desire gratuitous goodwill? Thus, there is no deceit on his part. Ignorants cheat themselves."

Fourth spoke - "Is all this false? Nobody has gained anything?"

Vivek said - "Who says, nobody has gained anything. But the fact is that Bhagwan has not played any part in the benefit that has accrued to him."

Brother! Bhagwan is not a creator or destroyer of the external materials. He is merely the knower and spectator. The greatest problem is that we do not even understand the true characteristics of Bhagwan. It is because of this that cheats and hypocrites prosper, in the name of Bhagwan.

Rupmati, deeply hurt by the lecture of Vivek could not restrain herself. She said, while pulling the hand of Vivek - "It is too much of a 'Lecture'. come; let all of them rest. Unnecessarily, a market has been set up."

Seeing that a quarrel was developing between husband and wife, all retired to their respective rooms. But, the question that was prominent in the minds of all was - "Whether or not Bhagwan does good or bad for anybody?"

Practically everyone was thinking that there was some substance in what Vivek was saying; we should think seriously about this. There is a substance in what he says. This cannot be avoided by saying it as misleading...

The beliefs that are deep rooted at heart do not get eliminated easily. These should also be removed carefully in the same manner as the removal of a thorn stuck at a delicate spot. If force is used, there are greater possibilities of harm than benefit.

Although the agitated lecture of Vivek Kumar had highly impressed the people present there, questions had been raised on their false beliefs, they had been compelled to review once again, but this did not create good impression on Rupmati. On the contrary, she became apprehensive.

The root cause of Rupmati's apprehension was that considering the harsh criticism of Vivek Kumar, Bhagwan might become angry and cause harm. Her uneasiness was not for herself but for her husband. Because of her apprehension that her husband might be harmed, she had caught and pulled the hand of her husband and asked him to refrain from speaking further. She had not done all this with a view to insulting her husband. She used to consider her husband as God.

She had never misbehaved with him; nor she desired to misbehave today. She had tried to restrain herself, but what she could do, her mind did not obey; God knows how her steps moved forward, how she held the hand of her husband in front of all, how she pulled and how she spoke; she was herself unable to understand!

All this had happened suddenly within a few seconds. As if some hidden power had done all this, she was unable to understand anything.

She had today held her husband's hand the second time in front of all people. First time she had held at the time of marriage when the daughter of the family forced her to hold his hand, even then it was with great hesitation! But today she did it in front of all without any hesitation.

She could not sleep that day whole night. Her mind was clouded with various anxieties. In her opinion her husband had committed blasphemy and God knows what would be its consequences? She was praying Bhagwan all night - 'Hey Bhagwan! You are merciful, please

pardon him. I seek forgiveness time and again on his behalf. What should I do? I had explained several times but he does not understand anything. You are all powerful, capable of doing everything, why don't you impart wisdom to him!

If something happens to him, what shall be my state of affairs! Surrounded by God knows how many anxieties, she could not sleep even till the last three hours of the night.

Vivek Kumar had felt somewhat light after he had bared his thoughts. He also felt encouraged on seeing the favourable reactions of people but the adverse reaction of Rupmati had perturbed him as well.

He was thinking that although the disease might be uprooted completely through operation but if the patient cannot tolerate the operation because of his weakness, operation could prove fatal. Attempts should be made to treat the weak patient with medicines only. If operation is the only treatment, the operation should be performed after the patient becomes strong with the help of medicines.

It was not appropriate on my part to adopt this method to impose my views on Rupmati. In the first instance she should be given practice of basic fundamentals. When she gets hold of fundamentals, then the hold of opposite beliefs would automatically slacken. Without the practice of basic fundamentals, even if one blind faith were abandoned, another would crop up.

Although the uncivilised behaviour of Rupmati had agitated him momentarily but he had controlled himself promptly. He also could not sleep till mid-night. But he had reduced his tension with the help of the knowledge of fundamentals and slept in the third pahar (period of three hours) of the night chanting navkar mantra.

When Rupmati, surrounded by anxieties to the effect that some terrible event would take place, fell half-asleep during the last pahar of the night; she had a terrible dream. She saw that a horrible monster suddenly leapt on her husband and was shaking him, threatening him to murder. Arre! Arre!! He has caught hold of his throat, he is saying – 'Will you insult Bhagwan anymore, criticise Gurus. I will not leave you

without teaching a lesson. Now you will not remain alive to incite people in this world.' When saying so, he pressed the throat of her husband, she suddenly screamed.

Listening to her scream, Vivek also woke up. He woke her up at once by shaking her and asked – "What is it? Why are you screaming?" Rupmati sat down in half-awaken state and started saying –

"Hey Bhagwan! Please pardon. I beg of you to spare my husband. Don't kill my husband. He would never commit such mistake again"

God knows how many such things she said in one breath and looking at her husband with eyes wide open, she said –

"Are you all right? Has anything happened to you? I request you that you should never talk like this again. Today, the God has spared me. I have promised to Bhagwan that you would not talk like this in future."

In a half-afflicted state, Rupmati was begging in the most humble way and Vivek Kumar was watching and listening in a perplexed state. He was unable to understand as to what should be done in such a situation.

Pacifying her, Vivek Kumar said – "Yes! Yes!! I will not do it. But, why did you scream? What happened? What was there to be so frightened? What happened? Why are you behaving like a mad person?"

On listening to the pacifying words of Vivek, Rupmati felt somewhat assured and said – "Just now, I saw Bhagwan in my dream. He was in the most terrible form of a monster. He had leapt on you at once like a horrible monster (death agent) and started pressing your throat and therefore I happened to scream.

After that you woke up and whatever happened has been seen by you. If I had not begged of him for your life, had not sought the protection of my married life, God knows what might have happened? It was my good fortune only."

Vivek explained lovingly – "You mad! Got frightened of a dream. Dreams are the reflection of the feelings of the sub-conscious mind. You

might have been imagining such a probability due to your blind faith. The dream depicts your frightened state of mind. This does not have any relationship between Bhagwan and myself. If I had done anything wrong then something bad should have happened to me or I should have dreamt the bad dream; why you had it? If Bhagwan had to frighten and scold in the dream, then he should have frightened and scolded me, why you? I had committed the mistake; there was no fault on your part.

Another thing is that Bhagwan is devoid of passions. He does not get pleased with the one who praises him, nor displeased with the one who criticises him. Bhagwan maintains equanimity between a friend and foe. Getting pleased with those who praise and getting angry with those who criticise is the function of worldly human beings like us. If such shortcomings are found in Bhagwan as well, then what sort of Bhagwan is he? How then passionless Bhagwan would remain equanimous? You yourself have been mentioning that Bhagwan is the ocean of compassion. How the ocean of compassion can become a monster? How could he rush to kill? Why are you imposing the reflection of your mind on Bhagwan?

Bhagwan Pasharavnath did not get angry even with Kamat who had harassed him, nor was he pleased with Dharnendra who was contemplating to protect him. He remained beyond attachment and hatred and therefore he could gain perfect knowledge. I did not harass Bhagwan like Kamat, why should then he rush to kill me. All this is your mental confusion. You need not worry at all.

When did I criticise Bhagwan? I had only discussed the flaws that have crept in in the process of worship. Even if something harsh was said, it was not against Bhagwan, it was against so-called devotees (beggars) who do not understand the true characteristics of Bhagwan. How could this amount to the criticism of Bhagwan?

To discuss the imaginary miracles in glowing terms is not the praise of Bhagwan, it is not the worship, it is not the adoration; instead thinking, praising and adoring of the virtues such as passionlessness, omniscience, infinite bliss, infinite power, etc. that exist in Bhagwan is the true devotion."

Dejected Rupmati said –“Instead of accepting your mistake, you are again indulging in misleading talks.”

Untimely rains do not serve any purpose; similarly, the untimely preaching of Vivek did not have any effect.

Considering the unstable state of the mind of Rupmati, Vivek started thinking of consulting a Psychiatrist. And, when Rupmati realised that all her efforts to reform Vivek are failing, she thought of taking Vivek to her Guru who was an expert in mantra and tantra.

Both of them, considering each other as a patient, forgot about themselves and started worrying about the methods of reforming the other.

Therefore, find time from lustful pleasures and passions, business and trade and unnecessary discussions, and study the preaching of passionless Bhagwan, reflect on it, think about it, teach others if possible, inspire others to study, propagate this amongst people, establish it in every house. If you cannot do it personally, do co-operate with those who are doing this. If you are not able to do even this much, at least, approve this good work. May be that even this is not possible due to bad luck, at least do not create adverse environment. Don't pull legs of people engaged in this task! Don't declare the study and reflection of this as useless, don't prepare environment against this. If you are not able to undertake this noble cause, cannot inspire people to do this, at least don't discourage the people engaged in this task, don't ridicule them. Even this much co-operation on your part would be adequate for us.

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What a strange mockery is this that not only a knowledgeable person considers the ignorant as mad but the ignorant person also considers the knowledgeable person no less mad? Vivek Kumar was of course worried in regard to the elimination of the religious madness of Rupmati but Rupmati was no less worried in regard to bringing Vivek Kumar to the right path.

Worried Rupmati thought that prior to taking Vivek to the Gurudeo, she should first meet him once alone and he should be told everything. Thereafter, it will be appropriate to take him to Gurudeo as per the instructions he might give. To take him to Gurudeo prior to explaining the entire position to him could also result in some disaster, because how he could be trusted? He might start saying anything before him (Gurudeo).

When Rupmati reached, he was seated surrounded by several devotees. All were narrating the stories of their respective miseries.

Someone was telling – “Maharaj I am chanting the mantra suggested by you for the past one month but the mental state of my wife is not all right. Her irritational nature continues to be the same. She loses her temper every now and then. I do not understand what should I do?”

Gurudeo was explaining – “You must have committed some-one-or-the-other mistake in the process, otherwise her nature should have been corrected by now. That was ‘vashikaran mantra’, a mantra that captivates. This enables one to captivate practically any one. I am not inclined to give this mantra to anyone or everyone. I gave it to you because you are after all our own man. There is something wrong somewhere. All right tell me, what and how all you did?”

“I did all, in the manner you said. Placed a lighted lamp in front, went on putting incense in the fire

Gurudeo interrupted and said – “While putting incense whether or not you kept away your fore-finger.”

“When did you tell about this?”

At this Guruji lost his temper and said—“How do you say ‘not told’ and what is there even if this was not said; you yourself should have understood. Commit mistakes by themselves, do not take due precautions and blame the mantra.”

He kept quiet after hearing the scolding, but second said – “Maharaj! I had kept the fore-finger away, complied fully with all what you said, but”

Even before his narration was over, Gurudeo lost his temper. Getting very angry he said – “If you don’t keep faith in mantra, how you would be rewarded? It is the faithful devotee only who drives the benefit. Get out of here. I do not want to talk to those who have no faith.”

Both of them said with folded hands- “Maharaj! If we did not have devotion why we would have come to you?”

Guruji thundered -“Then, why do you talk about disbelief? Why don’t you say that there is a relief due to the mantra, work is done.”

“When work is not done, how can we say?” On saying so, Guruji said while explaining – “Brother, this is the name of disbelief and what else do we call disbelief – distrust? You are telling before everybody that the mantra did not work, did not cure, what could be greater disbelief? Whether the work is done or the work is not done; one should display faith in the mantra; then only the work is done. You are blaming the mantra for your own fault of distrust. Now never talk about distrust.” – saying so Gurudeo turned towards the third person and started inquiring about him.

He said – “Maharaj! Ever since you tied the talisman, his health is improving. On account of your mantra ...”

Even prior to the completion of his narration, Maharaj started speaking, addressing all – “See! Faithful devotees do get benefit. Did not he get? One got and the other did not. If there was any deficiency in the mantra and talisman, both should not have got the benefit; but the

one who had faith got the benefit and the one who did not have faith, did not get. Therefore, all will have to become faithful to gain benefit."

Fourth said – "Maharaj! He was saying outside that he did not benefit and that he had come to blame Maharaj. But here"

Maharaj raised his eyebrow and said – "Don't instigate. Let him tell his own thing. Why, did not you get the benefit?"

With folded hands he said – "Maharaj! I do not desire to be distrustful. Otherwise, I could also incur loss as they have. If I maintain devotion, I will gain benefit if not today then tomorrow. You told just now that distrustful do not benefit. Why should then I be distrustful? I would always say that I got the benefit, whether or not I get the benefit. Besides, there is one thing, what is your fault in case we do not get any benefit? This is the fault of our luck. You wish good for everybody, so you do, what is your fault in this? Your self-interest is not involved in this. You neither give nor take anything. If any offering is made, that is not meant for your house.

People say that if this does not go to your house, then where does it go? But how do they know? They do not understand anything. You do not have a house, then how this would go to your house?

These motor cars, these fixtures and fittings are not yours, after all you happen to be a saint-Mahatma. What you have to do with all these? If all this moves according to your orders, wishes; not a leaf moves without your wish, so what? Leaf also does not move without the wish of Bhagwan; does this imply that all this belongs to Bhagwan? If this belongs to Bhagwan, then this is yours as well, but if this could not belong to Bhagwan, how could this be yours? There is no reliability of what people say. They blurt. Say, Maharaj has manipulated lakhs of rupees, but for whom; did he do this for himself? For himself, he needs only two chapaties. All this is for the sake of the religion.

Maharaj, how could this be given to you? You would not eat this up. If you organise this, all this is for the religion.

Accepted that all these are the activities of a householder, what monks have to do with these? But, when householders do not perform this,

monks have to. If we had done, then you would not have been concerned. You would have been concentrating on the soul with pleasure, remembering Bhagwan, why you would have been involved in this? But, we householders do nothing; therefore you have to do all this.

You had left your household, etc. for the welfare of your soul and not for getting involved in this nuisance. But what to do, you cannot bear the sufferings of this world and therefore you got yourself involved in this."

Listening to his praise Maharaj felt extremely satisfied and said –

"Paropkaraya santa vibbutaya: - i.e. efforts of gentlemen are for the welfare of the world."

Rupmati was listening to all this attentively. She was not getting the chance to tell her story. She was anxiously waiting for the moment when she would narrate her misery.

There, when Vivek returned to his room, he found the room locked. For sometime, he looked here and there and waited for Rupmati. But when Rupmati did not turn up, he started searching her; then he found that she had gone to visit Mahatmajji who was staying at a nearby place. He also went there and sat down quietly. He listened to the discussion very attentively and was feeling agitated at these Pope-like activities.

He wanted to say a lot but he could not say anything because yesterday's incident was still fresh in his mind. He did not desire to further destabilise the mental state of Rupmati by telling something. He had realised vividly that whatever might be the effect of his logical arguments on others; this would not benefit Rupmati.

Thinking thus, he kept quiet. But he could not sit there any longer. He got up quietly and proceeded towards his room.

Rupmati felt that there was now a chance and then started her story. She wanted to bare her heart while telling the story of her misery. But, Gurudeo felt that some unfaithful people were also sitting there and there could be some difficulties in setting this case right in their presence. Therefore, he interrupted and silenced her by issuing instructions that she should come next day with her husband.

The general meeting had come to an end. Gurudeo had gone inside with his kitchen cabinet and the devotees dispersed.

Rupmati proceeded towards Dharamshala with the hope that tomorrow every thing would be set right. Gurudeo has already given time. Now it is only to talk, some way or the other would certainly be found. Where there is will there is a way.

When she arrived at her room somewhat extra cheerful, she found Vivek standing there with sorrowful face.

Worried Vivek was contemplating as to how to save Rupmati from this new crisis? He had come to save Rupmati from the cheating that is taking place in the name of religion but this was proving a losing proposition.

Both remained engrossed in the daily routine and there was no particular discussion amongst them. In the evening, both of them entered their bedroom contemplating on the ways they would put forth their points of view to each other.

I ask you one thing, if your stomach has to be operated whether you would get it operated by any one without making any inquiries? You make detailed inquiries about the doctor. Doctor also does not easily agree to undertake the task in which he is not an expert. Leave aside the talk of doctor and operation, even if we want to have a Kurta stitched, we search for an expert tailor and the tailor also declines to stitch Kurta if he does not know how to stitch Kurta. But the area of religion is so open that any one gets prepared to preach whether or not he knows and he also gets an audience.

Dharam ke Das Lakshan – page 114.

Blind faith does not accept any arguments. This is the reason, if it is not impossible, it is extremely difficult to make persons with blind faith to understand the real thing. If they start agreeing to logical things, they would not remain persons with blind faith. Every logic seems illogical to a person having blind faith. Hope of the desired thing and the anxiety of the undesirable thing always keep him frightened. The thinking of a frightened person gets weakened. Some wicked persons have always been taking and would take advantage of this weakness.

None of the precepts of the so-called Mahatama, to whom Rupmati went to find a remedy for awakening the wisdom of her husband, Vivek, could stand the test of logic. None had gained from the treatment suggested by him. This was crystal clear on the basis of the discussion that took place in their presence. But her faith in Mahatamaji did not diminish.

Although Mahatamaji did not suggest any remedy yesterday, her narration was also not heard properly, even then she felt fulfilled by the instruction that she should visit tomorrow with her husband. It was her belief that when Mahatamaji has given time, work could be treated as done. But she had a problem as to how to take her husband to him? God knows whether or not he would go? Because, she knew very well that he did not have any faith whatsoever in such saints-Mahatamas. She was even apprehensive that he would be angry when she would ask him to accompany her to Mahatamaji. Therefore, she was contemplating as to how to approach Vivek in this regard.

It is not so difficult to expose the gurudum of so-called Gurus, as compared to the task of emancipating close relatives with blind faith from their trap. It is easier to kill an enemy at a distance than the one who has entered in the house and what to say of the one who is within yourself! The problem before Vivek was not of exposing so-called Gurus;

he had exposed such Gurus on several occasions. But, today the problem was to emancipate his wife from the trap of her Guru.

Even a disciplined scrutiny of so-called Mahatamas could itself further disturb the unstable state of Rupmati. Why Rupmati alone – all those who have faith in him are in his trap and his criticism could agitate all of them. Therefore, the way of the wise man is not the way of criticism. Criticism is a negative way. In that the possibilities of harm are greater than that of good. Therefore, a wise man should adopt a pragmatic approach.

Thinking so, Vivek decided that he would not criticise any so-called Mahatama in the presence of Rupmati. He would try to explain to her the characteristics of a true Guru in accordance with scriptures, because there can be no effect of strong logic and forceful arguments on such people. But, their faith in scriptures is as strong as the faith in Bhagwan and Guru. Therefore, if they are explained the true characteristics of Bhagwan and Guru on the basis of scriptures, they can certainly be reformed.

One more thing, prior to presenting one's own point of view, one should listen peacefully and patiently their narration, so that their feelings can be appreciated and they feel reassured and at the same time they are prepared to listen to you enthusiastically. To ensure that what you have to say is listened by them, the wise speaker must be extremely patient.

While the aforesaid thought process was taking place in Vivek's mind, excited Rupmati told him about the proposed visit to Mahatamaji and said –

“There is always a crowd of devotees around him. People surround him at all times. Time is not available to people to meet him. The meeting takes place with great difficulty. To gain his blessings is still more difficult. But, if he is kind to someone, take it that he would be exalted. He is a highly learned person. He is an expert in mantra-tantra-jantra. He knows every inner feeling. He also gives talisman. There has never

been nor there would be a Mahatama like him. What he does not have? He has everything – cars, pupils. But, even though living with them, he is different, separate, strange. Neither he takes from, nor he gives to anybody anything. If someone on his own leaves some gifts and offerings, one may do so but he does not even touch them. His pupil colleagues manage. The birth of such Mahatamas takes place due to the good fortune of miserable people. He removes the misery of all people; none leaves his doorsteps disappointed. He has very kindly given time to me as well. He has also invited you. Come tomorrow. See his glory with your own eyes. You would not stop staring at him. Even people with high status prostrate before him. There is always a queue, queue.

It is said that in Kalyug there cannot be a Bhagwan but he may be considered an embodiment of Bhagwan himself. There is always a fair at his place, fair. From morning till evening, he listens to hundreds of destitute people. He treats them all, shows them remedies. As if he has been born only for the welfare of others.

Today I have seen all this with my own eyes. Tomorrow you also accompany. Get up a little early. Afterwards there would be a crowd; we would not be able to tell our story properly. What to say and listen in presence of all the people? Perhaps, Maharaj has therefore called us early tomorrow. He could not talk properly today because of the crowd only. People start blurting nonsense.

One said – ‘Maharaj! There is no improvement.’

Maharaj scolded him so strongly that he could not lift his head. His influence is not insignificant. Even people of high status do not dare to speak before him.”

Rupmati went on speaking and Vivek was listening with his hand rested on his chest. He wanted her to come out with her entire feelings that had accumulated in her heart. It would then be appropriate to talk because till such time as she tells everything, she would not feel light at heart and her grievance would continue that he does not listen to any of her utterances!

God knows what Rupmati went on saying for quite sometime and Vivek continued to listen. Finally, she spoke invitingly - "Then would you come?"

"Yes"! "Yes"! I will come." - Vivek said while trying to avoid and spoke -

"But, you think a bit, what Yogis have to do with crowds? Yogis are fond of seclusion. Frightened pleasure seekers desire crowd, not fearless Yogis. Infinite fire of worldly lustful pleasures and passions burns in the hearts of pleasure seekers and infinite feeling of passionlessness and bliss within Yogis. When there is solitude, it is easier to enter into one's inner-self; however the pleasure-seeker burns in the infinite fire of worldly lustful pleasures and passions and therefore, he does not like solitude. And, when Yogi enters into inner-self, he experiences peace and bliss and therefore he prefers solitude.

To be surrounded by crowd and to have a fair is not the hallmark of great sainthood. There is no question of queuing up and getting no time to meet. What is the purpose of meeting a saint in solitude? If he wishes welfare of everyone, then he should show the path of happiness to all. Preaching is not a medicine that has to be administered individually.

Mantra-tantraism is not the glory of sainthood. What monks have to do with motor cars? And, what is the substance in the claim that he does not take anything, offerings are managed by his pupils and he has nothing to do with this. When this is not his, then why they are with him? Why then its management?

In this era there may not be anything in the name of a businessman who earns. His entire wealth could be in the names of his children, wife and other people. As a businessman does all this with a view to avoiding taxation, even though he actually continues to be the owner and manager thereof (wealth); similarly, is it with a view to avoiding criticism of the world, these things are declared to be belonging to pupils, institutions but he continues to be the manager. From whom to receive, whom to give - all this happens in accordance with his wishes.

Management of possessions in this manner by those who profess being possessed of nothing is indeed laughable. Only that Tapasvi (one who undertakes penance) deserves praise who abandons lust for pleasures, who does not possess any material objects and who is always engaged in knowledge, meditation and penance. Tapasvis are not concerned with these external ostentations?

Listening to the critical utterances of Vivek, Rupmati was close to tears and said –

“You are again talking with disbelief. You don’t know; Gurudeo told only yesterday that disbelievers do not gain any benefit. If you keep disbelief then how could there be any benefit? And how can you be trusted? You might talk absurd like this even there. You promise to me that you will not say anything there and maintain complete faith in Gurudeo.”

Vivek realised that the mental state of Rupmati was again getting imbalanced; it may so happen that she may not be able to sleep well tonight. Therefore, controlling himself, he said –

“Yes! Yes!! I would come and would not speak; is this all right. I am happy in what makes you happy, after all I am your slave.”

Pleased within herself, Rupmati said glancing through her eyes – “Don’t talk nonsense, in fact I am your slave, you are my King – a King.”

“When you are slave, I am obviously a slave, because the husband of a slave can be slave only and not a King. If I were a King how could you be a slave? Because, the wife of a King is a queen and not a slave.”

Vivek had said all this with a view to lightening the environment because he wanted to eliminate the tension in the environment.

As soon as the tension in the environment was over, King and the queen fell asleep.

A person engrossed in demon like hope, wanders in an imaginary world, his feet do not stand firm on the solid ground of life. Even death staring at him cannot disturb his world of dreamland. A person may spend his whole life tied to the thread of hope. Even in the absence of possibilities of any success, his hope does not vanish. He says – “The sky rests on hope”. If the hope vanishes, the essence of life is gone. One keeps on hoping even when the hope of happiness and peace has not been fulfilled during the entire life. When even a slight ray of hope of success is not in sight, one does not abandon hope. Rupmati was also assured of such hope inasmuch as Vivek had agreed to visit Gurudeo and to remain quiet there; thus, the work was almost done.

She got up early in the morning and attended to morning duties hurriedly. While awakening Vivek she said – “You are sleeping in the same way as one sleeps after selling his horses. Get up; see sun has already risen. Get ready quickly. Don’t you remember! We have to visit Mahatamaji today and that’s too early, otherwise, there will a crowd and it would not be possible to talk properly.”

Vivek said while yawning – “Today you seem to be extra enthusiastic, what is the matter. What are you lacking that Mahatamaji would give you?”

“What do you understand! If you would have understood this, there would not have been any problem. ‘Yedi ase hote kant, kahe ko jate anth’ i.e. If husband were like this, why this should have been the state of affairs. You cannot comprehend the depths of the heart of a woman. I am not a fool to undertake worship of these shrines, adore Mahatamas for nothing. You are asking what is lacking? But, I ask what is not lacking? On the one hand you are there who is satisfied within himself. It is about eight years that we got married and” While saying so tears came

to Rupmati's eyes, her throat got choked. She could not say anything thereafter. It is not correct to say that she could not say; she told everything without telling anything. What remained to be said? Although very little was said through voice but said a lot through her tears; whatever remained was said through hiccups.

No language, more powerful than the tears, has ever been developed or would be developed for expressing feelings. Tears are the most powerful language and the most potent weapon of women, particularly for vanquishing husbands. What big people could not accomplish till today, has been accomplished by the tears of women. The extent to which tears have been successful in vanquishing men, in making them submissive, in ensuring that they agree to their view point, none else has been!

Tears are a boon for women. Their advent and shedding result in benefit only; her heart gets lightened and that of the husband becomes heavy. Through these, wife transfers her worry to her husband.

Tears are after all the water of eyes. All activities of eyes such as paining, moving, attracting, opening bring a revolution in life. How any person with substance can bear the tears in the eyes of his wife?

Seeing tears in the eyes of Rupmati, Vivek also became compassionate and got ready quickly to accompany her after attending to his personal cleanliness.

How strange is this that in the same given situation, one person feels miserable while the other feels happy. In a situation where one does not feel lack of anything, another feels destitute in the same situation. This is not due to the thing but due to the attitude.

If there is a half-filled glass, on seeing it one might say that it is half-full and the other might say it is half-empty. Not only say so; both of them can also experience it as full or empty. It is not a thing to be said but to experience.

From the point of knowledge, both are correct. Because, the glass is half-full as also half-empty. But it is a matter of attitude. The attention

of a person is on the empty glass and that of another on the filled glass. The one, whose attention is on the empty glass, he experiences its deficiency. But, the one whose attention is on the filled glass, experiences kindly feelings and not the deficiency of it. Whereas one experiencing dearth of it is seen dissatisfied, the one experiencing kindly feelings is seen satisfied.

The sight goes where there is a thing of liking. Emphasis is there, where the sight goes. It is a matter of emphasis. The emphasis of one is on emptiness and that of the other on fullness. Therefore, one is dissatisfied and the other satisfied.

One says that the soul is pure, the other says it is impure. It is the question of laying emphasis. While a person who believes in substance (Dravyadrashti) lays emphasis on pureness, the one who believes in existing destructible body (Paryayadrashti) on impureness. Knowledge knows both. The one who places emphasis on purity gets purity and the one who emphasises impurity acquires impurity.

It is not the thing but the attitude that has to be changed. In case the attitude changes, the outcome would change automatically.

The entire quarrel pertains to laying emphasis on the wrong thing. One can say to the person expected to live long—“You are so unfortunate that in front of you and while you would be watching, your wife, son, grandson, great grandson, etc. all would die.” The same thing can be said in this manner—“You are very fortunate, your age is the longest in your family.”

One should talk of life, not of death. But we do not talk much about life and discuss death more. People say—“Ensure that our death is purposeful, it should not so happen that our death is spoiled. Nobody says that he wants to reform his life. Arre Brother! We have to reform life and not death. One whose life is reformed, his death would be automatically reformed. One, whose life is not reformed, how his death can be reformed? After all death is a joint between two lives. When the life is all right, death would also be all right. Everybody wants to know

about his life, not the death of others. Why should he not be told about his life? Why he should be unnecessarily perturbed by telling him about the death of others. It is merely a matter of emphasis. While someone emphasises life, the other death. One who emphasises life is full of life and the one who emphasises death is like a half-dead person.

Vivek was satisfied in what he possessed but Rupmati was dissatisfied because her attention was on things that she did not possess. Her attention was on what was missing. The reason for her misery was not the lack of things but her attitude towards the things that were lacking and her emphasis on this aspect. The cure for her misery was in changing her attitude and not in arranging things. Equanimity of the attitude results in happiness and vitiation of the attitude is the storehouse of infinite misery.

It is for this reason that Vivek wanted to change her attitude because he was very well aware that happiness cannot be acquired by arranging things; truth, pleasure and satisfaction can be acquired by shifting the attention from things to inner-self. In fact those who are focused towards inner-self are happy.

When both reached near Mahatamaji, he was engrossed in a certain serious discussion with a group of devotees. Environment had a strange seriousness and tension. The sort of tension and seriousness that is seen in a military cantonment at the time of war, the environment thereat was somewhat similar to this; as if the commander-in-chief and the group of generals were busy in working out some formation of soldiers in circles.

They were stopped suddenly at quite a distance from Mahatamaji's room. Inquiries were made and the information in regard thereto was sent inside. After about half an hour there was a call for them and both husband and wife arrived in the presence of Swamiji.

Responding to their salutation through blessings and looking at Rupmati, Swamiji said- "Tell me what is the matter? What you wanted to tell yesterday? What is troubling you? Tell quickly - otherwise there will be a crowd of people and there are plenty of matters to be attended to."

Rupmati said awkwardly – “Maharaj! Maharaj!! He is my....”

Maharaj interrupted and said – “I know he is your husband.”

“Ahe Maharaj! How do you know? I never told you, introduction also did not take place earlier. You are”

Maharaj said – “All right, all right; what is there in this? Is it that I would not know even this, without being told? If not, then what is the difference between you and I? Tell further.”

Beaming Rupmati said - “We have been married for eight years...”

Even before Rupmati could complete her sentence, Maharaj said - “It has been eight years and there has been no child yet. Is not this the thing?”

No sooner Maharaj said this, Rupmati felt fulfilled. Maharaj had known her things without her telling him. What more proof did she require for the greatness of Maharaj? But, Vivek was listening to all this with the attitude of passionlessness. There was no trace on his face of surprise about the greatness of Maharaj. Rupmati was not relishing this but what she could do about this?

Folding hands towards Maharaj, she said – “What to say to you? You know everything inside out. We just desire your blessings.”

Maharaj raised his hands and spoke in the mode of giving blessings – “Don’t worry. Your desire would certainly be fulfilled, if you keep faith and continuously do as directed by me because nothing is possible in the absence of faith and nothing is impossible for the believer.”

On listening about the faith, Rupmati got suspicious. Entire happiness that had emerged on her face disappeared and she said in words filled with unhappiness –

“Maharaj this is my fundamental problem. If he had devotion towards religion and religious persons, why I would have seen such a day today? My greatest sorrow is that he does not have any faith in any one. Miracles have no effect on him. He considers all this deceit. He has faith neither in mysterious shrines, nor in miraculous Mahatamas.

My pleasure as also misery is tied to him. Wealth, son, etc., whatever is acquired, would be acquired by us both together, cannot be acquired separately. Indian husband and wife make one unit. Their profit and losses are joint. Even if I keep utmost faith, but he does not keep, how then the purpose would be served?

You had told this even yesterday that believers only would derive the benefit. And this is correct as well. My entire religious activities are going in waste because of his disbelief.

My basic problem is how to make him theist? How to awaken his faith in saints like you? Other things would come later because if this happens, all other things would follow. Therefore, my first priority is to convert him into a believer.

See Maharaj! You could know things at my heart; even then he is not surprised. He is seated silently. Otherwise, he is extremely good. He accepts all what I desire. It was not his wish to visit you, but he came because of my prompting. Maharaj, you do something that his wisdom....."

Maharaj spoke in a very serious mood – "Be quiet daughter! Quiet!! Everything will be all right. This will certainly take sometime; expenditure would also be involved. But, only after every thing is all right, not before that.

I am very well aware, how much you can spend till faith emerges in him?

Don't worry. You come to me after three days at the same time. Every thing will be all right. During these three days, I will have to undertake prayers for you, daughter! This great task cannot be accomplished without prayer. The task is huge, it is also difficult; but for you I would do everything. Certainly do. Today, you may go.

Yes, stop! Take this mantra. You must chant this continuously for one hour, three times everyday."

Saying so Mahatamaji entered into inner-self and both left for the place they were staying in.

The greatest weakness of a human being is – fame, name. A human being can abandon everything but to abandon the greed for fame is, if not impossible, certainly difficult. In the name of religion, he abandons house, wife- son, house – property, even clothes on the body but even thereafter the greed to enhance his fame does not depart him.

If the householder desires to become in life a great householder, a big Seth, a big Pandit, a big leader, a big social reformer, then on becoming a monk one cannot resist the greed of becoming a big Mahatama. Degrees are there as well, though titles might change.

The feeling of bigness is another name of pride. If pride is not there, man would attain liberation (Moksha) here itself. But for the sake of pride, what he does not undertake. He indulges in deceit, desires to attain liberation through deceit. When someone obstructs, he losses his temper on him. Lustful pleasures and passions for the abandonment of which, he left the household and became a monk - he gets into the cycle of the same anger, pride, deceit, etc. because of the greed for fame. It is for this reason that greed has been termed as the father of sin.

Mahatamaji also got into this cycle with a view to becoming bigger Mahatama. Rupmati returned home in a pleasant mood, leaving her problem with Mahatamaji. Vivek also followed her holding his heart but Mahatamaji could not sleep in the night.

He started thinking – “Till her husband is not impressed, work would not be done. Seems to be rich, if he could be influenced, significant co-operation could be available from him in the expansion of the ashram established in my name.

Although something will have to be done to influence him but the religious spread that would be achieved would make my name known far and wide.

If I have to indulge in some small deceit, it would be for the sake of the religion only. I have got three days' time. These days should be taken

advantage of and somehow the whereabouts of his village should be found out with a view to obtaining details about his past two-three generations, then only he could be impressed. It is not possible for me to go there; therefore, some reliable person should be sent there for collecting the entire information.

Here Mahatamaji was engrossed in worry but there Rupmati was sleeping undisturbed. But Vivek was certainly not able to sleep. He was thinking that the matter is going too far. He was at a loss to understand as to how to save Rupmati from the trap of Mahatamaji?

It was not the problem of Vivek to prove the irrelevant talks of Mahatamaji as absurd on the basis of logic but as to how this should be achieved so that the devoted heart of Rupmati is not hurt and she understands the truth.

Woman is normally a devoted and predominantly emotional human being. She has to be influenced at the emotional level. While thinking, he found out one issue. Why not use the same method that Mahatamaji adopts to impress innocent devotees? He knows very well the human psychology and presents his point of view in such a manner that even a false thing appears like the truth. When he is able to convince about his false thing through his exceptional method of presentation, then why should not I be able to explain my truthful thing?

The method of presentation has its own importance in making others understand fully one's point of view. Wrong presentation can vitiate even truthful thing. Therefore, the method of presentation is no less important than the truth of the thing.

The way they impress people by revealing secret mysteries, I would also similarly try to present before Rupmati his (Mahatamaji's) ignorance and knowledge in a controlled and unagitated manner. To ensure that her mental stability is not disturbed, I would have to keep my equilibrium fully intact.

Thinking so, Vivek did not realise as to when he slept.

When he got up in the morning, sun had already risen. Temple bells were ringing. His wife, Rupmati was humming happily while preparing breakfast. Her inner happiness was manifest in her humming. Today,

she was quite undisturbed and full of life. After a long time she was fully healthy. Vivek did not desire to upset her happiness by telling something or the other.

Therefore, supporting her happiness, he said—

“What delicacies are being prepared, so early?”

“Eat and realise.”

“What to eat and realise, I am delighted to see you.”

“Why? Have you never seen me?”

“Have seen you many times but seldom so happy.”

Rupmati said, while serving breakfast - “Don’t talk, sit down. Taste, how well is this made?”

Putting a bite into his mouth, Vivek said - “Today, you have really achieved a wonder, so nice”

“Well, well, leave it.”

“Why leave it, you served such a nice breakfast on the day I came to your parental house to fetch you for the first time.”

“What you talk about my parental house? There, such breakfast is cooked always.”

“All right, then fold your bed, we have lived here for quite sometime. Now we would live at your parental place for a few days. Have not been there for quite sometime.”

On hearing the talk of going to her parental house, she said most enthusiastically -

“Certainly.”

What could be a more pleasant thing for a woman than to talk of going to her parental house? She can sacrifice ‘Kotik hee kaldhyot ke dham’ - for a dilapidated cottage of parental house she can sacrifice palace.

This was the reason that Rupmati uttered at once “Certainly”

Vivek had also said this in a light mood. But when he saw that Rupmati was prepared to go, he felt that it was advantageous to leave because there could not be a cheaper way out of the trap of Mahatamaji.

Although he was not in favour of visiting in-laws without any invitation; in fact he used to go seldom despite being invited several times; even then this time he was really thinking of going. According to the proverb "Shubashya Shigram" i.e. what is good should be undertaken promptly, he wanted to perform this task as early as possible. The fondness of wives for their parental house appeared to be a boon to him at this time.

Therefore, he said extending the talk further –

"Finish the work quickly and pack up everything."

Rupmati started thinking- "What has happened to him today? The one who was never prepared to visit in-laws despite numerous requests, why today he has agreed so quickly."

Prompt consent and eagerness to proceed made Rupmati suspicious. Her face became serious.

Seeing her serious face, Vivek said – "Why? If you don't want to go, don't go. I had said this without much thought. I thought that we have not been there for quite sometime, so let us go since we are already away from home and it is not easy to move out frequently. So many days have elapsed, let there be a few more."

Rupmati felt that Vivek has construed her seriousness as her dislike for her parental house. Therefore, she said by way of clarification –

"No, who does not like to go to the parental house? Which woman does not desire to go to her parental house? But you are asking to leave now, today itself. Don't you know that we have to go to Babaji day after tomorrow? Did not he ask us to visit him after three days? Have you forgotten?"

Although Vivek remembered everything, it was to escape from him that he was arousing in her feelings towards her parental house and desired to run away thus. Even then he appeared innocent and spoke –

"Yes, I forgot. But what Mahatamaji would do?"

Rupmati said displaying surprise –

"What are you saying? Did not you see that day he had recognised you without introduction and he had also understood instantly, even

without my saying, my inner feelings that you have not been able to appreciate till today despite living so closely.

There are some things that woman does not want to utter. How to say such things but he is omniscient, he knew everything."

"Yes! Yes!! He did come to know?" -Vivek said innocently.

Rupmati said - "But you sat there like an innocent person, did not speak even two words."

"You had forbidden me."

"I had forbidden to utter unnecessary things, but not ..."

"You had said, don't speak, I did not speak. Now, if you say so I would speak. I have also to ask a few things, I should also get some benefit."

"If you keep faith, you would certainly get."

"If I get the benefit, why I will not keep faith."

"Then it is all right. Ask. Certainly ask."

"But there is one thing, you will have to keep quiet."

"Why?"

"You said your things, I kept quiet; when I ask, you should keep quiet."

"All rightI will."

"Give promise."

"Given."

"Not like this."

"How."

"Placing hand over hand."

"Yes! Yes!! Place hand over the hand. When it has been placed once, what is there in placing again?"

Rupmati's happiness had further enhanced because she had experienced that Vivek's faith in Mahatamaji was emerging. She was also attributing this to the effect of the mantra given by Mahatamaji.

Vivek was also somewhat happy because he had easily obtained the consent of Rupmati that during the next meeting with Mahatamaji he would speak and she would keep quiet." ●

Out of infinite virtues of the soul, faith is the most important. All other virtues follow faith. In fact fondness is another name of faith. Fondness of one's soul, different from external materials, is the right faith and the fondness of external materials, different from one's soul, is the wrong faith.

Power follows fondness. Therefore, power is felt where there is fondness. The power of infinite virtues acts in the direction where there is fondness. This is the reason that a person who is fond of the soul is attracted towards the soul and the one fond of external materials towards external materials.

A person is prepared to surrender his everything to the one in whom he has faith. His tendency is to surrender everything, for inner-self, if the faith is in the soul and for external materials, if the faith is in the external materials.

Faith in the soul is the right faith and right faith is the most important step for overcoming all miseries. This is the first step of the liberation-palace. In its absence, knowledge and conduct cannot also be right.

Therefore, one who robs faith is the greatest robber. The robbery of wealth, health and relatives is not all that important but the robbery of heart and robbery of faith tantamount to robbery of everything. Wealth, health and relatives are external materials, these are the objects of coincidence and their coming and going is natural. Their coming and going does not affect the soul anyway. If the soul has been miserable for infinite period, the only reason therefor is the lack of the right faith; wrong vision. To secure freedom from this is the real liberation.

Thief and robber loot wealth only, bigger criminals rob relatives, rob life. But the robbers of faith loot not only wealth, health and relatives, but also life. Therefore, it is true that the robber of faith is the greatest robber.

Clever robber knows very well that without robbing the faith, one cannot be looted completely. Lot has to be done for robbing faith. One has to demonstrate that he is a wise man even though he is not; that he is of sacrificing nature even though he is not; that he does not possess anything even though he possesses everything; that of not doing anything even though he does everything; because, without this, it is not possible to rob the faith of anybody. This is the focal point of the prevalence of deceit in the name of religion.

When Rupmati and Vivek arrived after three days, Mahatamaji was waiting for them. As soon as they sat down after usual salutations, Mahatamaji said –

“Did you or did you not chant the mantra as directed?”

Rupmati said – “Why not! I did it as per the process and with full faith. I am able to see its beneficial effect as well.”

Maharaj smiled but Vivek saw Rupmati with stern eyes. Rupmati understood the language of the eyes and kept quiet. Maharaj could not understand. He saw towards Vivek and said –

“Are not you a native of Vidhisha?”

“Yes. Maharaj! How you have come to know?”

“This is not a big deal. I also know that you are the only child of your parents, your thinking is highly revolutionary. Your this marriage has also been as per your ideal thinking. You had abandoned dowry of thousands of rupees.”

“Hey Maharaj! You know a lot, your knowledge is exceptional.”

“What is there in this? I am clearly seeing your past seven generations through my supernatural knowledge. Your great great grand father was a big landlord. He was a person of compassionate nature. He had also constructed a grand temple, which is even today flying the flag of his glory high.

“What else, Maharaj?”

“What else? They were also not getting child. It was after the construction of the temple that they were blessed with the child. It was for this reason that they kept the name of the child ‘Dev Kumar’. Plenty

of children have not been there in any of your generations. Everything has been proceeding like this."

"This much even I don't know Maharaj! But what you have said, is, as per my knowledge, all true."

"Why will this not be true, son! I am not gossiping. I am telling, what I am seeing.

Dev Kumar had two marriages. There were no issues from the first and therefore, the second marriage took place. From the second one also, child was possible after the worship of the family deity."

"Yes! This I also learnt from my mother."

"Your this problem is not new, nor it is impossible. Your wish can also be fulfilled if the treatment is undertaken in the same way as your ancestors did.

There are many other things about your family, which are occurring in my knowledge. Some of them are such that it is not appropriate to mention them, some ..."

"Leave them, Maharaj"

Rupmati was seeing, sometimes Maharaj and sometimes Vivek, with eyes wide open owing to surprise.

Vivek was thinking that Maharaj is after all very clever. In three days he has collected lot of information. It is due to his excellent management that there is always a crowd of devotees. I will have to be very careful in projection of the truth. Vivek got engrossed in such thinking.

Seeing seriousness on the face of Vivek, Maharaj thought that the work was done. Alerting him, he said - "Why brother, what are you thinking? "

"Nothing, Maharaj."

"Something? "

"You know everything. When you know the past, then you must know what I am thinking. Now what should I hide from you? I was thinking that when you know things of the past, you must be knowing about future? "

"Yes! Yes!! Why I would not know? Tell me what you want to learn."

"Nothing Maharaj! Only this much that why our sons and daughters are not surviving."

Till now Maharaj thought they did not have any child, therefore, the above background was prepared on the basis of the information obtained; but the question of Vivek turned the table. He understood that their problem is not of not having children but that of their not surviving. He felt as if his background preparation has been a waste. From the words 'sons and daughters' he understood that both had been there, but none survived. Therefore, he changed his stance –

"Your problem is somewhat different than that of your ancestors. I know very well that you had both sons and daughters but they did not survive. There is not much difference between 'not to have' and 'non-survival'. Treatment of both is possible provided there is faith."

Rupmati wanted to intervene. She was also somewhat perturbed. But when Vivek saw towards her with stern eyes, she kept quiet."

"Treatment of big Doctors was arranged but none could be saved." Vivek said.

"This is the anger of the family deity, son! In this Doctor's treatment would not work."

"Then, what will have to be done, Maharaj?"

"Your case is somewhat complicated because your sons and daughters do not survive. For this extensive arrangements will have to be made."

"Why the family deity got angry? We never harmed her. She worships her everyday. She moves beads in her name. Even 'madia' has been constructed in her name"

"Yes – yes son! I know everything. She worships and you also got a 'madia' constructed at her instance, but you never went there to worship her."

"Why did not I go Maharaj! When do I allow her to go alone?"

"Arre Brother! You did accompany her but you never worshipped."

"Why, Maharaj! I also worship Devi along with her."

"Brother! When did I say that you did not worship her."

"You were telling just now."

"You just do not understand. Brother! Did not do it with faith and this we Mahatamas say 'did not do'."

"Now you go. Your case is complicated. For this I will have to meditate a lot, then some way would be found. Come after two days."

"Maharaj do find some solution."

"Yes! Yes!! I will certainly find. My life is for the removal of the misery of devotees."

"All right, then salute, for the time being, I go, Maharaj. Be kind."

"Go! Go!! Don't worry!!! You both must chant that mantra faithfully till such time as some other alternative solution is found. God willing, some one or the other solution would be found."

Both of them left but Mahatamaji was perplexed that the client is rich but he is argumentative. To tell anything on the basis of what he says can cause someone or the other complication.

I thought he was an atheist, what sort of worship of the family deity he would be performing? Therefore, I said that he was not performing. But these Babus of today, however smart they may seem from outside, they are slaves of their wives.

See the way he came to me without any devotion at the instance of his wife; similarly, he must be worshipping Devi at her prompting. But, I also took care of the thing by saying that when done without devotion is as good as not done. If this argument had not occurred instantly, his faith would have been shaken before taking firm roots. It will be necessary to be careful while talking with him.

He is sharp but where would he go; after all he is a slave of his wife. If these innocent women were not there, how our work would have proceeded and if they did not have influence over their husbands then also it would have been difficult for us to succeed.

I had to send him today because the matter seemed getting complicated but what if he does not come back?

Why he would not come? If he does not come, she would bring. It is unnecessary to worry about his not coming, but the straightforward method would not work. Some other unerring method will have to be thought about.

Thinking thus, Mahatamaji turned towards another devotee.

The person or the principle which we have been considering extremely reliable and solid and for which our utmost faith has been there for several years, whom we have been worshipping as Bhagwan and with whom lots of hopes have been tied, when this is suddenly proved wrong, a peculiar feeling develops in our heart, which can neither be called happiness nor sadness. This is a feeling mixed with astonishment, which our heart does not easily accept. On the one hand we are able to save ourselves from a big fraud, on the other we experience ourselves like orphans. It appears as if today something has been lost; the very basis has demolished.

On whose reliance we used to feel more or less reassured, even though this may have been without any basis; on whose basis we used to experience some relief, when this basis suddenly proves imaginary, we experience ourselves baseless, without residence and orphan-like. We feel a sort of irritation – due to his deceit. A sort of disgust is also felt – on one's own ignorance. Sometimes happiness is also experienced – owing to the liberation from ignorance.

In this manner, there occurs the strange amalgam of irritation, disgust, happiness, etc. in that feeling. In the state of that feeling neither one feels like speaking nor feels like keeping quiet. The situation of perplexity arises. One does not understand as to what to do and what not to do.

Some such was the state of Rupmati. She walked the whole way silently; she did not speak a single word. To the extent she was serene outwardly, to the same extent she was disturbed inside.

She was thinking – “I was considering Mahatamaji omniscient. He also used to say – without asking – ‘I know everything’. But he could not even know that we never had any child. On Vivek trying to mislead him, he said – ‘I know everything that your children do not survive’. Similarly, in regard to the imaginary things such as ‘madia’, worship, etc. of the family deity, he kept on saying he knew everything.

When he did not know then why was he saying 'yes' falsely? Look at him, how cleverly he talked."

Vivek was also feeling a little hesitant. The reason for his hesitancy was the silence and sorrowful seriousness of Rupmati. He was wondering as to what has been the reaction of Rupmati in respect of this incident? Due to her silence, he was worried of an adverse reaction.

Finally, breaking the sorrowful silence of the path, Vivek said –

"What are you thinking? Have I committed some further mistake?"

"No! No!! I have committed mistake till today. But, I am unable to understand that when that deceitful Mahatama could not know such a small thing as to whether children are not born to us or they do not survive, how could he know correctly about our seven generations?"

Being assured by the favourable reaction, Vivek said by way of clarification –

"Why did he seek time of three days? During those days he would have collected the entire information. From his talk, I became suspicious that very day when he interrupted you and said – 'He is your husband' and that 'you do not get children'. No wisdom was involved in this, because, you were told to come with your husband. From the sentence – 'Eight years have elapsed since marriage' – it is an ordinary thing to imply that children are not born; but you displayed surprise, then he demonstrated omniscience and Mahatamaship and created tremendous impression on you.

Seeking from you three days' time for meditation, he sent you away. Meditation was nothing – all this information was to be gathered, with a view to creating an impression on me."

Surprised Rupmati said –

"How could you know all this?"

"This is a simple thing. But if I so desire I can use this to create an impression about my knowledge and Mahatamaship. It is therefore I say that till such time as simple and devotional female community is not educated, if it is not impossible, it is extremely difficult to save them from fake monks and deceitful Mahatamas."

Somewhat disturbed Rupmati said – “In this manner, they must be defrauding hundreds of people everyday.”

“There is no doubt about this! They do defraud; you have seen everything with your own eyes!”

Imagining highly untoward incident, agitated Rupmati said –

“You must expose them. Entire world should be warned that no one should get entangled in their trap.”

“It is not so easy Rupmati! To save the world from them is not as easy as you think. How much effort I had to put in to save you and you are talking about saving the world! Even Bhagwan cannot save the world from them. If he could save, he would have certainly saved; otherwise, how this could have gone thus far? The advantage is in saving oneself.

Till such time as there is ignorance in this world, there is greed, there is feeling of happiness in lust, everything of theirs’ would continue. Till the world would desire to be happy while undertaking bad deeds, would commit sins but would like to escape the consequences thereof, would desire to be happy without observing religion, would keep the attainment of worldly pleasures as their goal, would imagine happiness in chance togetherness; people would come and get entangled in their trap in the same way as moths fall on the lamp, get burnt - yet they fall on it.

You went to him by yourself. Did anybody take you to him? Due to your ignorance, you yourself went to him obsessed by the greed of a child.

If you get involved in exposing them, you will be wasting your time. Consider it a good luck that you have been able to get out of this trap.

If someone desires to circulate a bad coin, it is not in our hands to stop him. But it has to be ensured that the bad coin does not reach our chest. You take care of yourself, not of the world.

Till such time, as the world does not understand, how it is possible to save it? You tell me, despite my telling you thousand times, did you agree till you understood it yourself. Even today, if you would not have understood, what I could have done? Then, you would have been

quarrelling saying – “Why did you tell a lie to Mahatamaji that our children do not survive; we worship the family deity.” You would have been weeping and God knows what you might have done! You might have compelled me to beg pardon of Mahatamaji. When you took me there without my desire, you could have done this as well. Due to attachment with you, for bringing you on the right path, perhaps, I might have done all this.

There is one more thing; the real path of achieving happiness is to acquire the truth, to understand truth; not to expose someone, to reveal someone's secrets. Even if one monk were exposed what would be achieved, God knows how many such people are there in this world. How many places would you be able to reach, whom would you save? To understand the true characteristics of true God-scripture-Guru is the true solution of escaping from wrong God – wrong scripture and wrong Guru.

Ordinarily, it is not appropriate to oppose God-Guru-religion because this would prohibit even true God –Guru –religion. Therefore, attempts should be made to understand their true characteristics in accordance with scriptures.

You are telling about their exposure? I have done so on many occasions but without any advantage, I could only gain mental disturbance. They are in majority in this world. How many are there in this world who understand the truth? Who has that patience that is required to understand the truth? If we get involved in the trap of exposure, we ourselves might get into trouble.

This is also not the right path for propagating knowledge of fundamentals. This is a negative and obstructive path; this is not a constructive path. The constructive path is to reveal the truth and not to expose the falsehood. Revelation of the truth is the understanding of the truth.

If thought in-depth, these poor people are also in a trap. When they would have left their homes, etc. then they would have become monks for acquiring true happiness. But, without acquiring the right knowledge, poor fellows might have got entangled with external rituals. Devotees

might have started flocking to them looking at their attire of monk and started presenting their problems. Even without doing anything, sometimes some might have started getting benefit owing to their own luck and that gave them good name. When they got good name, they got further interested in it. When they got the good name of being omniscience, then the necessity of maintaining this was felt. Then institutions were established and these monks, who did not possess anything, got busy in accumulating wealth. They got themselves entangled and started entangling others. They are not the objects for anger but for pity.

Therefore, the world has to be saved not from them but from ignorance. They themselves are the victims of ignorance; they are also to be saved. But they have moved so much forward, have become Mahatamas; therefore, the chances of their getting reformed are remote because now they are no longer in a mood to understand? They are engrossed in the drama of explaining. They themselves are lost people."

"What you say is correct. But, you had said one thing that the correct thing should be understood in accordance with scriptures, then is it that they do not read scriptures? Don't think anything?"- Rupmati said seriously.

"Now where do they get time to read, understand and think scriptures. They remain surrounded by devotees from morning till evening. Therefore, scriptures describe monks as those who live in the forest. What they have to do with the world? Formerly, monks-Mahatamas used to live in the forest engrossed in the devotion of the soul. Now leave aside forest, they do not like even villages. They need cities, houses and God knows what else they need!"

"Then how to become monks?"

"It is very easy to become a monk, but very difficult to be a monk. For becoming a monk one has to change clothes, attire, etc. and for being monk one has to change oneself or the self changes by itself. To become monk is acting, but to be monk is the fact of the situation. One becomes monk externally but attains monkhood internally. In becoming there is an announcement, band-music, procession, crowd, but the monkhood is attained quietly.

"Then please tell, what sorts are true monks?"

"Those who have renounced the world, abandoned all external as also internal possessions, accept monkhood which concentrates on pure activities (activities devoid of attachment or hate). They do not have pride in external materials. They consider their knowledgeable nature only as their own, they do not have any attachment with the external materials. The external materials and their nature are reflected in their knowledge, they do know them but do not consider them as desirable - undesirable and do not have attachment - hatred towards them. Body has several positions, several motives get generated outside; but they do not consider pleasure or misery in this (body)! And whatever external activity suitable for them emerges, they let them emerge, don't attempt them with an effort. They do not very much complicate their activity; they accept this calmly with unattached attitude. Due to the absence of intense passions, bad feelings do not exist, even pleasant feelings they consider discardable. Monks that maintain equanimity between friend and enemy are the true monks."

Talking in this manner, the couple reached their lodging place and got engrossed in their daily duties.

The wise man who propounds that the true form of the religion that preaches sacrifice in the community is not a great Pandit; but a professional Pandit who can arrange maximum donations is considered a great Pandit. This is the misfortune of that country, that community, in which country or community, the greatness of Pandits and monks is evaluated not on the basis of their knowledge and life of abstinence but on their capacity to collect funds in the name of donations.

Because of this tendency, the greatest loss of the community and the religion has been that the attention of Pandits and monks has been concentrated on donations instead of on knowledge and the life of abstinence. Wherever you look, their energies are being expended in collecting funds in the name of donations, in the name of religion, particularly in the name of religious sacrifice; knowledge and devotion have been left aside.

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When a person escapes from a major fraud, then, instead of worrying about himself, he worries more about saving others who are trapped in a similar fraud. Apart from the thought of saving them, another thought operates in their mind. It is that, see! What sort of luxurious life these deceitful persons are leading through deceit, they are seated as Mahatamas. On being cheated personally, a sort of anger and hatred arises in his heart against them and when he finds that it is beyond him to stop their fraud and hypocrisy then his uneasiness increases further.

Although he thinks a lot as to how does this matter? Whatever one sows, so he reaps. Besides, those destined to be cheated would get cheated; what can we do? Even then their mind does not get distracted from this; time and again it goes towards that. Same things strike again and again in his mind and a sort of uneasiness persists.

Although Vivek had clearly explained to Rupmati that it would not be advantageous to get involved in the exercise of exposing them and also that it is not easy to save innocent devotees from their trap; therefore, instead of pursuing with this proposition, it is better to concentrate on the welfare of self. Even then, Rupmati's thinking was moving in the direction of exposing them and saving helpless people from their trap. Since no remedy was in sight, that thinking reached the stage of extreme uneasiness. Consequently she did not get sound sleep during the night.

Vivek had a sound sleep today after a long time because today his major problem had been resolved. The objective with which he had proceeded on pilgrimage was accomplished today, albeit partially. He had reached a stage in his goal. In the same manner as a tired traveller sleeps soundly after reaching the camp, he was also having sound sleep today.

Although he knew it very well that Rupmati would still take a long time to reach the truth; he was reassured that when her attitude has

changed, things would also change. Now, there could be delay, but not darkness forever.

When he woke up during the last part of the night, he found Rupmati moving repeatedly from one side to the other.

He asked – “Are you not getting sleep? You have not slept yet?”

Rupmati said – “Something or the other must be done.”

“About what?”

“To save helpless people from their trap.”

“Leave aside them. Now, why are you unnecessarily worrying? Did not I explain to you yesterday that it not easy to do all this.”

“Why? Something cannot be done at the Government level? Why a ban should not be arranged on these monks-Mahatamas?”

“What are you talking? I am not in favour of monks being banned because then even real monks would also become victims of this ban.”

“I am not asking to ban real monks-Mahatamas. But.....”

“You just do not understand. Who would decide as to who is real and who is false?”

All existing philosophies proclaim themselves truthful and others false but all people issuing contradictory statements can not certainly be true. But to place a ban on all scriptures, without an independent examination, could result into banning some truthful scriptures.

As there is the need to protect a true scripture, even though several false might also gain currency; similarly, for ensuring that a real monk can wander unhindered, it is not possible to ban so-called monks as well.

There is one more thing, if any action is initiated against these people, they would incite groupism on the plea of interference in religious matters. They would arrange shouting of the slogan ‘Dharam khatre me hai’ i.e. the religion is in danger, loudly. The devotees whom you desire to save would also get agitated. Many other problems would also arise.”

Seeing no way out, dejected Rupmati said –

“Whatever may happen, something or the other must be done.”

"There is only one remedy"- Vivek said – "and it is that the public should be educated. Without educating people, without generating logical knowledge amongst them, without awakening wisdom, this is not possible. But this is a longer route. For this immense patience is necessary."

"Whatever it be, it is there. Let us proceed on this path." –when Rupmati said this excitedly, Vivek became serious and said –

"Why don't you understand? For doing all this, mere talk would not serve the purpose. This world is such that 'Rasta bata aur age chal' i.e., show the way and move forward. Mere criticism of false monks would not do. Nobody would listen, - 'yhe kharabi hey, vhe kharabi hey' i.e. there is this defect or that defect. It would be necessary to present before them the characteristics of a real monk.

In the same way as a child does not abandon a dangerous toy from his hand when attempts are made to snatch it; instead, he holds it even more tightly; therefore, if the toy is to be removed from his hand, he will have to be given a better and safer toy than the previous one. Immediately on seeing the attractive and safer toy he would throw away the dangerous toy. Similarly, for saving people from their trap, it would be necessary to present vividly the true characteristics of monkhood."

"This is all right."

"What is all right? For this it would be necessary to go along the path of study, reflection, thinking, experience, abstinence, penance and renunciation, etc., will have to abandon all possessions and get engrossed in Bhagwan. To remove the devotion of the world in them, it will be necessary for the self to become venerable. The world needs a living venerable person, whom they can surrender their devotion. If right venerable person were not available, they would offer their devotion at a wrong place; because devotion cannot be sustained without the venerable person, it needs someone or the other venerable person."

"This path is good. There is no conflict in this. It is safe, there is no danger in this." – Reassured Rupmati said.

"There is conflict in this also" –Vivek said.

"How?"

"When their shops would seem to be closing, conflict would start from their side. They would say that you are false. They would try to defame you in many ways. God knows what else they would do! They might even attack; what one would not do when cornered."

"Is it!" Rupmati said feeling disturbed.

"But, there is nothing to be disturbed." – Vivek said reassuring her.

"Why?"

"Because, truth always triumphs. When we are on the path of the truth they would not be able to do anything while doing everything. But we would have to avoid agitation; would have to maintain our equanimity. In the face of their false allegations, abuses, etc. we would have to remain peaceful and serious."

"What would happen due to this?"

"World itself would abandon them, because the pot of wood cannot be used again and again. But when"

"When, what?"

"When there is only one shop, its good and bad goods are sold at the price asked. People do not stop buying because of criticism, because this is their necessity. Whatever is available, they would buy."

"Then what should be done?"

"The correct way out is to open a shop of good quality goods at appropriate price. Consequently, the customers of that shop would decline and that of the right shop increase in the normal course. He would also struggle because he would feel as if his shop was closing but he will not be able to prevail. Similarly, the correct path of saving people from wrong monks is the true monkhood."

"Then why don't you become a monk?"

"Arre fool! Is it that one becomes a monk to reform others, you do not even know this? One who becomes a monk with a view to reforming others, he would not be able to become a true monk. One becomes monk for reforming one's own soul.

Yes! It is also certain that the welfare of people takes place automatically while true monks undertake the reformation of their own

soul. World does benefit from the true monkhood but one does not become a monk for the welfare of the world.

When the true monkhood emerges in the life of a person seeking welfare of the soul through right faith and knowledge, then through the motive of his life and his preaching, welfare of world also occurs."

"This is all right. May be for the welfare of the soul, but monk..."

"Before becoming a monk one should understand the true characteristics of monkhood. There should be correct recognition of the soul and Bhagwan. There should be correct understanding of basic fundamentals in accordance with scriptures. There are many other things. In the absence of right faith and knowledge, the true monkhood cannot manifest. First one should practice these and then talk of becoming monk. Is it all that easy to become a monk?"

"I am not telling about myself. You are well versed in basic fundamentals, you....."

"Don't be too emotional. I wonder, you had come on this pilgrimage to beg for a child; you were running after Mahatamaji for getting children and now you are talking about my accepting monkhood. Somebody has rightly said that women can never remain stable. Their emotions keep them unstable forever."

"Please pardon me, I committed a mistake." -Shaken Rupmati said suddenly. She told all this emotionally, but she shivered on realising its implications. She trembled at the very thought of her life without her husband.

Reassuring the scared Rupmati, Vivek said -

"You have not said anything inauspicious. To encourage someone to accept monkhood is not a bad thing, but at present your thinking is devoted to the compassionate feeling of saving people from the trap of false monks, instead of to the welfare of the soul."

The intensity of compassion that is found amongst women is rarely seen amongst unkind hearts of males. 'Come what may, this task must be accomplished' - it is your compassionate heart only that compelled you to say the above thing.

If there is anything wrong in what you say, it is that you did not want me to become monk for the welfare of the soul but for the objective of saving those people. These people also might have become monks with some such objective. Therefore,? Monkhood is the result of effortless renunciation acquired through right faith and knowledge."

"No! No!! I committed the mistake. Please pardon me."

"What mistake is there in this? Knowledgeable soul himself desires – 'when that day would arrive that I would abandon the house and reside in the forest. Become nude monk, keep away from all worldly affairs and engage in the devotion of the soul. But...'"

"But, what."

"It is that he cannot become monk due to his own weakness."

"When ignorant people become, then"

"This is the difference between knowledgeable and ignorant that the knowledgeable person cannot acquire fake monkhood as ignorant persons do and if he acquires, then what sort of knowledgeable person he is?"

"What are you trying to say? I have not understood anything." – Rupmati said with her eyes wide open like that of an extremely curious frog.

Vivek said while clarifying – "You must have seen dramas on several occasions. There are two sides in that. One that of artists performing the drama and the other that of spectators. There is a curtain between them."

"Yes! This is so."

"Actors engrossed in the preparation behind the curtain desire that the curtain should be raised promptly and the spectators seated idly in the opposite also desire the same. The anxiety of actors is positive and that of the spectator's negative because actors are preparing every minute for removing the curtain. Spectators are engrossed in mere speculation, they are merely speculating, not preparing. What can be achieved by mere speculation?"

Spectators regard the curtain as an enemy. They want to remove it as early as possible. Therefore, sometimes they shout, for removing the

curtain. Agitated spectators might even tear the curtain. But whether by tearing the curtain they would be able to see the scenes that they have come to see and they are so anxious to see."

"No, never."

"Untimely removal of the curtain would not show the drama but the nose that is being shown as having been cut. They would not see the decorated royal court but the disorganised stage, actors with half-done make-ups. Someone might have one side of the moustache painted and the other...."

"Yes! Yes!! It will be so."

"Therefore, I say that a similar situation would arise if one becomes monk without internal preparation. It is easier to remove the outside curtain but it is very difficult to be ready from inside. Those who become monks with complete internal preparation, no ostentation would be visible in them.

When the curtain is removed with the consent of the actors, then only the drama would be correct, purposeful. And not so, if the task is performed as per the desire of the spectators. Similarly, if the monkhood is revealed as per the desire of the knowledgeable, then only it will be true, real one. If they become monks at the instance of an ignorant or on account of certain other external inspiration then there will be no difference between these monks and those monks.

Therefore, monkhood should be allowed to develop in the normal course. To accept the highest title on the basis of emotions and existing state of affairs and then to slacken would be injustice to monkhood. This could be the reason for its bad name.

To be a true monk is the glory like becoming Sidh. To play with such a glorious high position is a mockery of one's life and the world."

"Then what should we do?"

"Study, reflect and think scriptures."

While discussing in this manner, it was dawn and both got busy with their daily routine.

In today's world, science has vanished the distance between regions. We are able to reach a distance of thousands of kilometers within hours and can talk in minutes. Today, there is no importance of the distance between regions but science has not only been able to remove the difference between time; it has also not been able to reduce it but scriptures is such a wealth which has from a point of view removed the difference in time. Although we are not able to converse with saints who were there two thousand years ago but their thoughts are available even today through scriptures. Even today we are able to understand correctly through scriptures the true nature of things as propounded by them.

Although it is not possible to say anything to those saints through scriptures; in any case, what is there with us that is worth telling them. This is a 'one way traffic' like situation. We can read our ancestors but it is not possible to say them anything. We can tell to future generations but it is not possible to hear them.

The flow of knowledge through scriptures has been eternal. We have inherited this from our ancestors and future generations would inherit from us.

When there is the absence of passionless omniscient Bhagwan, the sight of passionless saints is rare, then spiritual literature is the only solace.

Ever since the disbelief towards so-called Mahatamas emerged in Rupmati, scriptures seemed to her to be the only solace. There emerged in her heart a keen desire to listen, study, reflect and think scriptures. She also wanted to discover the truth through the medium of scriptures. Therefore, she proposed to return home quickly after completing the programme of pilgrimage and disclosed her firm resolve to study scriptures after returning home.

When the couple returned home - according to the proverb 'jan bachi so lakho paya' i.e. to return alive unharmed is like gaining lakhs of rupees- Rupmati started self-study regularly. Whatever time she used to get after attending to family chores, she used to spend that time entirely for study and reflection.

She had removed her attention from things of worldly pleasures and the lack of children, etc. She used to study scriptures and ask Vivek about things not understood or her doubts. Vivek also used to try to resolve her doubts on the basis of his knowledge of scriptures and wisdom. He used to attempt to explain the true nature of things on the basis of the authority of various scriptures, various arguments and interesting examples.

In this manner, both were spending their time peacefully.

One day while serving meal, Rupmati said - "I had studied in the school that table, chair, bed, etc. are non-living senseless materials and elephant, horse, dog, cat, human being, etc. are living conscious substance."

"This is correct. Elephant, horse, etc. are living beings and therefore they are called living beings. What is there in this to be surprised or to ask about it?"

"There is nothing in this but I read today at one place that 'Elephant's body is non-living and soul is living.' What is the meaning of this? Why there is this difference?"

"There is no difference. The difference is in your understanding."

"What is the difference in understanding?"

"It is that the elephant is the name of the state of combination of conscious soul and senseless body. Therefore, senseless body has been called non-living and the soul living therein as living being."

"Then why elephant was mentioned there as a living being."

"There, the context was different."

"What?"

"The body in which soul lives is called living being because of the conjunction of the soul with the body. In fact the soul is invisible and therefore eyes cannot see it. Elephant is visible, how could he be living being?"

"Nothing has been understood."

"You can understand this in this way. One in whom the soul does not exist at present is a non-living thing such as - table, chair, etc.; Other non-living things in whom the soul exists at present such as elephant, etc."

"This would support non-vegetarianism."

"Why?"

"When the body of elephant, etc. is non-living, what harm is there in killing and eating it?"

"You have taken a long shot. Arre fool! You don't understand even this much? This much even persons with lesser brain would understand. Edibles are non-living (senseless) materials only, but only those non-living materials, in which living beings do not exist. Infinite living beings exist in flesh and they originate through violence."

"Then why such a thing has been written, which may cause confusion?"

"Where is the scope of doubt in this? Here, the discussion is not about what is or what is not edible; here the art of distinction between living being and non-living things has been explained. What should be eaten and what not - there is a separate mention in regard thereto in scriptures. The decision in regard thereto should be taken as mentioned therein.

For explaining the true characteristics of a living being, firstly, they have been shown differently from non-living materials, with which they do not have any conjunction and later on the living being has been shown different from the senseless body. Scriptures have described those, who consider body and soul as one, as foolish persons having wrong faith."

"This I have understood that really the name of the conscious element is living being (soul). Non-living materials such as body, living in its (soul) conjunction, are non-living materials. But"

"But, what?"

"It is that at one place it has been written that apart from one's own soul everything is non-living material. To the extent that even other living beings are also non-living materials; how this is possible? When other living beings are conscious elements; knowledge and faith are found amongst them, then how they could be non-living materials? 'Other living beings are also non-living materials' sounds strange."

"There is nothing strange in this. It is the problem of your understanding. Sharp intellect is required for understanding the in-depth meaning of scriptures. You have read the scriptures like 'Dada ki chitti' i.e. Grandfather's letter."

"What do you mean? I have not followed."

"Listen! Once a son of a Seth had gone abroad for business. It took him more than two years there. Here his wife was finding his separation unbearable.

One day, while procuring water at the well, one widow was feeling sad due to the separation from her husband and was crying. Consoling her Seth's daughter-in-law said – 'Sister! Why are you crying, you are a widow, but look at me, even though I am married, I am living like a widow.'

Father-in-law listened this talk and wrote a letter immediately to his son stating – 'You come immediately, you wife has become widow'.

What was there then, the letter reached her husband. Reading that letter he started crying loudly. Friends gathered and asked – 'Brother, why are you crying? What has happened?'

He said – "My wife has become widow."

Friends said while clarifying – "You talk like a fool! How your wife can be widow while you are alive?"

He said - "Why? What is in this? While I was living, my sister became widow; sister-in-law, aunt became widows. What I could do? Similarly, if wife becomes widow, what I would be able to do?"

One friend said laughingly - "This is right that when your wife is about to become widow, what you can do? But till such time as you are alive how could she be widow, because widow is the one whose husband has died. till such time as you are alive, she cannot be widow. Don't worry."

Feeling reassured he said - "What you say is correct but Dada has clearly written in the letter that 'your wife has become widow'. He cannot write false. Therefore, I am unable to trust what you say."

Clarifying, another friend said - "Dada has written - this is correct. But whether or not you know how to read Dada's letter? The implication is that your wife is very miserable due to separation from you and she is feeling as if she were a widow."

Clarifying the essence of the story, Vivek said - "In this manner the essence of the sentences of scriptures should be understood. Other living beings have been described as non-living materials - the only implication of this is that they are not my soul, they are different from myself."

In scriptures there are different types of statements at different places. Their true meaning should be understood by understanding their proper context, otherwise, the meaning might result in disaster.

Scriptures do not speak by themselves. Their essence must be followed very carefully. If one does not understand by himself, efforts must be made to follow the essence with the help of knowledgeable persons. The essence of all scriptures is passionlessness only, because the scriptures have been prepared on the basis of the preaching of passionless Bhagwan. The preaching of passionless Bhagwan sustains passionlessness only. What describes attachment as the religion, sustains attachment and hatred, cannot be the preaching of passionless Bhagwan.

The scriptures that sustain consumption of meat, etc. and feelings of attachment and hatred, cannot be scriptures, they are weapons."

"Then is it that the scriptures also contain differentiation between real and unreal?"

"Which good thing is not copied. All things in the world that are good, have been copied, are being copied and would continue to be copied. All round vigilance is required for the sake of the wisdom to ascertain as to what is beneficial and what is not and for the recognition of the truth and false.

Even in the name of scriptures, people write whatever pleases them. And on the top of it, they associate the name of Bhagwan with it – that Bhagwan said thus."

"Then how to know which scripture is true and which is not?"

"Well, keep one thing in mind that the preaching of passionless Bhagwan sustains passionlessness only. The scriptures that sustain passionlessness are the true scriptures. The ones that sustain lustful pleasures and passions, indicate happiness in lustful pleasures and passions, are not scriptures; these are weapons capable of drowning in this world."

"Then what is the correct method of understanding the essence of scriptures?"

"There is also a rhythm for understanding the meaning of the scriptures. Without understanding that, it is not possible to understand the essence of scriptures. At some places the statements are made as it is in the scriptures and at some other places the statements are also made in the context of motivation, co-habitation and association. It would be necessary to understand the difference between these two statements."

"It seems that the truth has got buried too deep and is lost. If it is not impossible, it has certainly become extremely difficult to discover it."

"It is not the truth, but the discovery of the truth has been lost. It is necessary to discover the discovery of the truth and not the truth. If the keenness to discover is awakened, it will not take much time to find the truth."

Nobody wants to research and discover the truth, everybody desires fully cooked readymade stuff, does not want to undertake any efforts. If

the yearning for the discovery of the truth emerges from the depth of our heart, it is not impossible to achieve it, not even difficult. But the moot point is that at what cost we are prepared to understand it?"

"Is it that price will have to be paid for understanding the truth? There is bargaining even in this?"

"Yes! Yes!! Price will have to be paid but not in rupees and paise, but in knowledge, in keenness, in efforts. We want to acquire truth without keenness, without knowledge and without efforts. At this price we would never get it.

I ask whether we ever had the yearning for the discovery of the truth to the extent an opium addict has for the opium, pleasure seeker has for the lust, greedy has for money. He desires to satisfy his yearning at any price whatsoever. He desires to achieve it even at the cost of his life. Did we have such yearning for knowing our soul and for recognising oneself?

I ask you only – the extent to which you had the desire to get children, you were prepared to do anything to get children; did you have similar keenness to do everything for acquiring the truth? If not, then truth is not all that cheap that you would understand it easily.

We have been awake at night unto two o'clock due to anxiety for achieving worldly pleasures, achieving children. We did get them in dreams on several occasions. Did you ever happen to lose sleep because 'you did not understand the truth'? Did you also dream of achieving the truth?"

"No."

"Then you do not have the yearning to acquire the truth. You do not want to pay price for it. Only the one who has keen yearning for the truth acquires it. Develop keenness. The truth would stand before you."

The chapati in the plate of Vivek had become cold and the chapati that Rupmati had put on the hotplate had burned. In the enthusiasm of debate on fundamentals Vivek had forgotten to eat and Rupmati to cook.

Now, such debates used to take place everyday in the house of Vivek.

Without wisdom faith is blind. It is the function of wisdom to determine merits and demerits. To surrender is the nature of faith; towards whomsoever it is attracted, it compels for complete surrender to him. Faith lacking wisdom may cause loss if attracted towards non-existent or wrong place; it does not benefit even if it is attracted towards the right place because it is not its function to determine truth-false, merits-demerits.

Believers cannot see the demerits of the person in whom they repose faith; this is the greatest defect of the blind faith. Whomsoever is accepted as God, is accepted; whomsoever is accepted as Guru, is accepted; whichever is accepted as the scripture, is accepted. Well, all this is right in his point of view.

Wisdom alone determines merits and demerits. Therefore, faith can be worthwhile and dispenser of good fortune only if it is acquired through wisdom. Faith without experiencing feelings is the blind faith.

A normally devoted woman needs someone or the other as venerable, where she can offer the flowers of her faith. When devoted Rupmati had reposed her faith in the so-called God-Guru, then she was committed to them. Now that her faith in them disappeared, she got inclined towards scriptures. This is the reason that the faith with which she used to worship so called God-Guru, in the same manner she started adoring scriptures without any wisdom or discrimination.

Wherever the soul goes, without wisdom, it would be cheated because it is the function of wisdom to determine truth and false. It was for this reason that Vivek wanted to awaken the wisdom of Rupmati.

Even scriptures are many and there are several types of statements therein. Without the knowledge as to which statement has been made in which context, it is not possible to understand the essence of scriptures. For understanding the theme of context, wisdom is very much necessary. It would not do to proceed on the basis of 'Baba vakyaam pramanam' i.e. whatever Guru says is the gospel truth.

Teasing Rupmati engrossed in studies, Vivek said – “These days you don’t get any spare time from your self-studies. What is the matter?”

Raising her eyes from the scripture, Rupmati said – “I get immense satisfaction in reading scriptures. I have been deprived of this pleasure for so long for nothing. I used to believe as to what is there in reading and writing? All the educated persons that I saw, I presumed that all of them were atheists like you. I did not want to be an atheist; therefore, I never used to study as well.

All the monks to whom I went – used to talk about chanting, penance, tantra-mantra, vows – fasting. None encouraged undertaking self-study and reading scriptures, as if religion has nothing to do with knowledge.”

The dedication that women have, you cannot find anywhere else. Towards whomsoever she is attracted, she remains attracted, she gets engrossed in him. Rupmati also got so much engrossed in studies that she was unable to see anything else.

Vivek was in a light mood. He was not in a mood for serious discussion. Changing the topic he said – “Why are you blaming others that nobody inspired you to study scriptures? You want to place the blame of your mistake on others? I did tell you several times but you did not listen!”

Rupmati said smilingly – “How could I listen to you in respect of religion? I had concluded in advance that you were an atheist. Therefore, where was the question of paying any attention to your advice?”

“Leave aside all these talks.” - said Vivek - “Tell me, do you understand what you read or you get mere happiness?”

“Why I would not understand, but sometimes mind gets confused.”

“Why?”

“Because, something is written somewhere and something else at another place. It is not clear as to which statement is true and which is false?”

“Such as.”

“Such as - A thing has been stated as eternal at some place and as non-eternal at another; as one at some place and at another place as

numerous; somewhere it is written as moveable and at another place as immovable. I don't understand as to what to accept and what not to."

Vivek clarified – "The thing has been described as it is. If there is any complaint, address it to the thing, why to the author?"

"What to complain to the thing?"

"That, why it is so?"

"It is what it is; what is there to complain against nature?"

"Then why complain against the author?"

"When did I complain? I merely want to understand as to how a thing that is eternal could be non-eternal as well? How a thing that is movable can also be immovable?"

"What is already there, how could there be a question of 'could be'?"

"How this can be accepted that it is there?"

"Listen! I ask you a question."

"Go ahead."

"Is the moving wheel of a potter movable or immovable?"

"Immovable."

"Reply after due thinking. My question is about a moving wheel."

"All right it is moving. Tell now."

"If it is moving, tell me at what speed it is moving? How many kilometers it would cover in an hour?"

"Where it would go? It is moving on its axis."

"It would not go, implies it is standing - why not say so?"

"How should I say it as standing? It happens of be moving on its axis."

"I am telling the same thing that it is also standing on its axis, it does not move even an inch here or there."

"This implies that it is moving on its axis and at the same time it is standing on the axis as well."

"Yes! Yes!! This is the thing that the wheel even though moving constantly is immovable and is constantly moving even though it is immovable; there is no contradiction in this. Similarly, every movable thing can be immovable and every immovable thing can be movable;

what is eternal can also be non-eternal and what is non-eternal can be eternal. What could be, they are. The nature of the thing is like this; therefore, the author has written correctly."

Displaying surprise, Rupmati said – "It is a highly strange thing." Explaining seriously, Vivek said – "This strangeness is inherent in the nature of the thing. Everything has numerous virtues and every thing does not have any mutual conflict – there are several natural pairs, which appear to be contradictory. This is the reason that the thing is called multifarious."

"You have explained very nicely. When I come across such entanglements, my brain stops functioning."

"When you have not used your brain till today, then how it would function? The thing that is used, shines. Even the best things, when not used, get rusted. If you use your brain, brain would certainly work."

"Till now I used to believe that what purpose would be served in knowing and accepting; something will have to be done, then the religion would be observed. To whomsoever I used to go, they also used to talk like this that consuming medicine would bring relief. Could anybody get relief by knowing medicine and accepting that it cures? If one does not know and accept, even then relief would be there if consumed. Stomach gets filled by eating and not by knowing and accepting. Understanding thus, I kept away from knowledge and got engrossed in rituals."

"Is knowing not an 'activity'. Is 'to acquire knowledge' is not an activity. To acquire knowledge is also an activity. Knowing by itself is an activity, why does it need any other activity?"

"May be after acquiring knowledge, some code of conduct will have to be observed."

"What did you say, conduct? Conduct is not the name of the activity of non-living senseless material. Conduct is also not the name of activities of merits – sins. To get immersed into the soul that has been recognised and accepted; to revel in it, to enter into it, is in fact the conduct. To enter into oneself is the real conduct. In whomsoever this real conduct manifests, normally his external outlook also starts becoming pure. Thereafter, he would not indulge in indecent activities, this just cannot

happen. If indecent activities occur, it should be understood that real conduct has not yet manifested in the inner-self. It is not possible that the real conduct manifests in the inner-self and external activities continue to be indecent."

"Whatever you may say, human beings must have good character."

"Whatever I may say? – Why are you saying like this? Do I object to good conduct? Conduct is the religion by itself. Without it, there is no possibility of overcoming miseries. But, provided there is conduct?

I do not oppose conduct, I oppose the hypocrisy that originates in the name of conduct. I do not even oppose? To whom I have protested? I merely do not recognise as religion the hollow rituals that are being performed in the name of the religion. I do not oppose anybody, what is the purpose in my opposing anybody? We would like to co-operate and not oppose. Religion is the name of co-operation, not of opposition."

Seeing that Vivek was serious and yet somewhat agitated, Rupmati felt a little hesitant and said politely – "You have become angry, I had said like that only."

"Why like that? And, why I would be angry? The thing that you do not understand- that must be queried. How would you know without asking? And what has been asked- why there should be agitation in replying that? You must ask a lot of questions. I will give answers for those I know, otherwise I will keep quiet."

"All right, shall I ask a question?"

"Certainly."

Rupmati said laughingly – "Then tell me what vegetable should I cook today. It is four o'clock; otherwise, it will be night while cooking."

Vivek said smilingly – "Which scripture were you reading when you did not understand this question?"

"Cooking treatise."

"I am not an expert in literature on cooking; that I will have to learn from you." – saying this Vivek got engrossed in his work and Rupmati went towards kitchen.

Logic and illogic are the nature of knowledge. Till such time that a principle does not get tested true on a logical scale, knowledge does not accept it. This is the reason that the knowledgeable person gives utmost importance to the scrutiny. Unlike faith, knowledge does not accept anything easily. It tests everything on the criterion of logic. It accepts those that test right. The principle, thing or person that does not stand the scrutiny, it does not accept.

Many ignorant people term the knowledgeable person as argumentative owing to his this attitude of scrutiny. This does not harm him anyway but the persons believing him to be argumentative fail to take advantage of his sharp intellect and scrutinising attitude. They themselves do not have enough wisdom to determine what is the truth and what is false and they keep away from persons with whose co-operation they could select the right path, believing them to be argumentative.

Those are very fortunate – who either themselves know what is good and what is not, are themselves capable of determining what is true and what is false or they determine truth with the co-operation of knowledgeable persons, in whom they repose faith.

Earlier, Rupmati's condition was also something like this; she used to be unhappy for this reason. Fortunately she got the association of Vivek and her wisdom got awakened with the efforts of Vivek.

Ever since her wisdom got awakened, she was constantly busy studying. She was not merely studying, but whatever thing used to come before her she used to try utmost to test it on the criterion of logic. She used to think seriously about it, used to scrutinise carefully the arguments in favour as also against. She used to accept the side with strong arguments. Even after this, what she was unable to understand, she used

to discuss fully, though respectfully, with Vivek. Instead of laughing at his arguments, she used to think seriously in regard thereto. She used to go through this process till such time as the subject discussed used to be crystal clear.

Although Rupmati, constantly engrossed in study of fundamentals, was more or less in a position to understand scriptures by herself, but she was unable to reach the depths of certain things and used to get confused. But when Vivek used to explain on the basis of various logic, arguments and scriptures, she used to feel - 'Aho! I had no inkling about these things. I was engrossed in paryaya (as against the soul, which is eternal and never changes, paryaya - external materials such as existing body - changes all the time and is destructible), I was presuming myself to be confined to that extent only; but the duration of paryaya is very short. I existed before and would be there even after completion of this incarnation as woman. I did not realise this'.

I am not merely Rupmati, a female, but I am tasteless, invisible, knowledgeable by nature, soul - which is beginningless and endless, it is eternal, neither it ever takes birth nor it ever dies. Change of body is called birth and death. I am not mere paryaya. I am a substance that remains constant in present, past and future, within which paryaya comes.

Here I have got completely favourable circumstances. There is understandable knowledge, there is also an effort in understanding due to the lower intensity of passions, Vivek's preaching is also easily available owing to good fortune. Therefore, I must now understand fully that substances such as jiva (living being-soul), own beneficial and harmful feelings and the distinction between self (soul) and external materials. What to understand only, I should be able to determine the real situation of all of them?

In this manner, with a firm resolution at heart, to acquire the knowledge concerning fundamentals, sometimes Rupmati used to read scriptures, sometimes used to listen to Vivek, sometimes used to practice, sometimes used to ask questions, sometimes used to think and reflect. Thus she was passing her time.

Once while studying the scriptures she read at one place as follows – “See the glory of thinking of fundamentals! Without thinking of fundamentals one might adore Bhagwan, might study several scriptures, might observe vows, etc., undertake penance, etc., but he does not become entitled to the right faith and right knowledge. However, the one who is engaged in thinking of fundamentals becomes entitled to the right faith and right knowledge even without doing all these things.”

On appreciating the glory of the thinking of fundamentals, her keenness in regard to fundamentals increased further. She learnt the names of fundamentals such as jiva (living being -soul), etc. and crammed their definitions and proudly said to Vivek –

“See! How much study of fundamentals I have done?”

“Show” - said Vivek.

Rupmati narrated the names of fundamentals such as jiva (living being -soul), along with their divisions and sub-divisions and their definitions.

Vivek said laughingly – “Now, you are becoming great teacher, but you must understand one thing that by cramming names and definitions one does not experience the soul.”

“Then how does it happen.”

“By understanding the feelings.”

“What is the meaning of ‘understanding the feelings’?”

“What are the implications of what is written in scriptures, which you have read and crammed? To know this is ‘understanding the feelings’.”

“One who knows names, etc. also knows the implications thereof.”

“Not necessarily.”

“Why, how?”

“When a eight year old child performs an amorous dance, he displays several lustful poses as well but he does not appreciate their implications,

he has merely learnt acting. Therefore, even while displaying lustful poses he does not experience the pain of lust, whereas on seeing these lustful poses women and gentlemen who understand the implications suffer from lust. Even though they are not doing anything, they are suffering from lust because they have been able to appreciate the fundamental feelings involved; but the child does not suffer from lust as he does not appreciate implications. Similarly, to speak of study of fundamentals, till such time as the real implications of fundamentals are appreciated, is like the acting of the child mentioned above."

"Then, is there no utility of learning names, etc. and cramming definitions?"

"Why there is no utility? Their utility is there but to a limited extent only; because without knowing names, etc. how to scrutinise? Before examining a thing it is of course necessary to know its name, definition, divisions, sub-divisions, etc."

"This is the thing."

"Yes! It is not only necessary to know jiva (living being -soul), etc. but these must be known in such a manner that they generate power to differentiate and passionlessness."

While Vivek and Rupmati were busy in such discussion, suddenly an incident took place.

In front of them an accident took place involving a beautiful woman. People had surrounded her from all sides. Police had arrived and were removing the crowd from the site of the accident. Because of the excess crowd, the road was completely blocked. Some people were standing there to see the dead. Some people had rushed towards the car involved in the accident and attacked it. The glasses of the car had been broken and its driver had reached the state fit for hospitalisation. People were talking amongst themselves.

Someone was telling - "Had she been shifted to the hospital immediately, she might have survived. But who cares for whom? The smasher, after smashing All remained standing, watching the scene. Nobody"

Second interrupted and said - "Arre! Why one should get into trouble by touching, running around giving witness and clarifications - in police, in courts"

Third person, looking like a philosopher, said -

"Brother! All have to die one day, if not today, tomorrow."

Fourth person, a leader type, interrupted and said - "Brother! To die is one thing and to die untimely is another. This is independent India, independent."

The person who looked like a philosopher said seriously -

"What is timely and untimely? One dies, when his turn comes and the manner in which he is destined to die, he dies in that manner only. Someone dies due to sickness and someone through accident. Someone dies at the age of twenty years and someone at the age of fifty. If one dies at the age of twenty, it is an untimely death; if one dies at the age of fifty, it is a normal death; if one dies due to accident it is an untimely death, if one dies of sickness it is a normal death; if a well built person dies it is untimely death and if one dies through decay it is a normal death. What an account of timely and untimely death?"

In between, certain romantic fellow spoke- "Whatever it be, the woman is beautiful; see, what a body she has got? How fair are her arms?"

Scolding him, an emotional person said -

"Someone's home is ruined, children have become motherless and you are able to see fair arms. Brother, you should keep in mind the decency of the time while talking!"

The romantic fellow said - "What do you understand, old fellow? She used to be very sharp. Her business was booming."

Seeing that hullabaloo was growing, the policeman pushed the romantic fellow aside and said -

"What sort of gathering is this? Move from here. Why the road has been blocked? Such things occur everyday. What is there in this to gather a crowd?"

Hearing the noise Rupmati and Vivek also reached there and were listening and watching, with an impartial attitude. Listening to the scolding of the policeman, the crowd started dispersing. Both of them also returned to their home.

The discussion interrupted due to the accident was resumed. Extending the talk further, Vivek said – “See! Several people see one and the same incident from various points of view. In the woman involved in the accident, the romantic person saw beauty, politician saw mismanagement on the part of the government, benevolent saw the necessity of treatment, philosopher saw the inevitability of death and the emotional person saw the ruined house and crying children.

Everybody has his own point of view in looking at each thing. Similarly, the spiritual attitude of looking at substances such as jiva (living being -soul), ajiva (non-living material), etc. is to know the mutual difference between them. What is the mutual difference between them? It is important to know this thing. Simultaneously, the thinking in respect thereof should be such that passionlessness is generated. Knowledge of oneness in various materials and thoughts espousing attachment and hatred do not represent the real knowledge of fundamentals, nor fundamental thoughts. Knowledge of differentiation is the real knowledge and passionlessness is the real conduct.

Rupmati spoke like an obedient pupil – “What is the knowledge of differentiation and what is called passionlessness.”

Avoiding the subject, Vivek said – “You desire to learn everything in one day. Do you know that it is already four o’clock. Will you like me to have only one meal today?”

Getting up, perplexed Rupmati said – “Four! I did not notice it.”

After Rupmati got busy in the kitchen, Vivek went to the bathroom.

Fondness controls attention. The attention gets effortlessly concentrated time and again on the thing that the jiva (living being-soul) is fond of. The focal point of each living being continues to be the thing that he is most fond of.

Rupmati's attention used to be attracted time and again towards thinking and discussion of fundamentals because her fondness had developed therefor.

Newly converted Mullha crows the loudest. Rupmati's situation was also somewhat that of the newly converted Mullha. Although her steps were proceeding in the right direction, yet natural flow was missing. It was not only her state but also the state of every person who is newly inquisitive of fundamentals.

Ever since Vivek had told her that the knowledge of differentiation is the real knowledge and passionlessness is the real conduct, these two words were passing through her mind 'vitragta aur bhaid-vigyan - bhaid vigyan and viragta' i.e. passionlessness and knowledge of differentiation - knowledge of differentiation and passionlessness. Engrossed in these thoughts, she could not even sleep well during the night.

What is passionlessness and what is known as knowledge of differentiation? These two questions had been churning in her mind.

Vivek had deliberately raised these questions and left them unanswered. Firstly, there was no time; secondly, he desired that the curiosity of Rupmati to learn these should be aroused to the maximum extent because without maximum curiosity it is not possible to get answers to such questions.

As a matter of fact nothing can be accomplished without inner dedication. But, for understanding serious spiritual subjects such as 'knowledge of differentiation and passionlessness' inner yearning is required because their answers emerge from the inner-self, not from outside.

Without the emergence of the inner maturity of the learner, it is not possible to solve these intricacies, howsoever someone may try to explain – he was very well aware of this fact. Therefore, he raised the subject of ‘knowledge of differentiation and passionlessness’ in such a manner as would awaken curiosity in respect thereof; after raising curiosity, he closed the subject. He also wanted that these questions should enter into the mind of Rupmati. The maximum yearning for knowing answers should arise in her heart.

In the manner the seed sown in the field prepared with fertiliser sprouts promptly at the appropriate time, grows, prospers and attains completeness; similarly, the preaching of fundamentals to a curious living being does not go waste as the seed sown on barren earth, it attains purpose and success.

It was due to this thought that Vivek told Rupmati about the general aspects of ‘knowledge of differentiation and passionlessness’ and closed the subject.

Next day morning when they sat for discussion after attending to morning duties, Rupmati asked the same question with utmost intensity, though politely. Her curiosity as also keenness to understand was apparent not only in words but also clearly visible on her face.

Vivek saw that Rupmati was now mentally prepared to understand the basic thing about fundamentals and then he started saying thus –

“Although knowing differences between various substances is the knowledge of differentiation, it is essential that amongst the substances that are being differentiated one of the substances is self (living being - soul). This is the reason, the knowledge of differentiation is also known as the ‘sav-par vivek’ i.e. wisdom of living being soul and non-living external materials.

To know the difference between living being soul and non-living external materials is the real knowledge of differentiation – not merely the knowledge of differentiation between two substances.”

“What do you mean?”

“The meaning is that the two substances amongst whom difference is being ascertained, if one of them is self, the issue is different then

when both the parties are third persons. In the way, it makes a lot of difference to us when there is a border dispute between Russia and China and a border dispute between India and China, because we are Indians. Therefore, when there is a border dispute between China and India, we are affected but we are not affected or are less affected when the dispute is between Russia and China. Similarly, if we do not recognise properly the boundary between the soul and external materials, we might accept soul as external material and external material as soul – which is an obstruction for the welfare of the soul, is a wrong faith. But, it would not make much difference even if we fail to minutely distinguish the difference between two external materials. Therefore, the differentiation is done between the soul and external material and not between two external materials.”

“Now I understand that to know the soul and external materials distinctly is the knowledge of differentiation.”

“All right, but there is some more mystery in this.”

“What is that?”

“This is that knowing merely the boundary line between the soul and external material is not the knowledge of differentiation; but to know the soul as distinct from external material is the mystery of the knowledge of differentiation.”

“What is the purpose of knowing the soul, distinct from external material? Is it that external material should not be known? Merely the soul, distinct from external material, has to be known?”

“External material has to be known, but external material has to be merely known – not to get immersed in it, not to revel in it, not to hold on to it, it has to be abandoned. Whereas after knowing the soul, one has to get immersed in it, revel in it, enter into it. To enter into inner-self is the result of knowledge of differentiation. External material is to be known but it is not necessary to get into its depths. Soul is to be known and it is necessary to get into its depth.”

“Why?”

“Because it is not our basic purpose to know the external material. To know the soul, to accept it, to get immersed in the soul, to revel in it

is the basic objective of the seeker of the soul. External material has to be known merely so that external material may not be accepted as the soul. Therefore, the soul has to be known for knowing the soul. But, external material has also to be known for knowing the soul. To know the soul is the basic objective, because one's own interest lies in knowing the soul. It is all right if you know external material, it is also all right even if you don't know. When to know the soul is natural, then external material gets known automatically.

In the way the objective of the poet of Ramayan is to write the story of Ram and not that of the boatman but when you tell the story of Ram, in any case the mention of the boatman creeps in. In the way the story of Ram is the basic story and that of the boatman incidental; similarly, the basic requisition for the seeker of the soul is self – soul, rest all are incidental.”

Showing artificial anger, Rupmati said –

“You are speaking in the literary language. I could not understand anything. Tell me in simple language.”

“Listen – a Panditji was narrating the story of Ram in a gathering. He was saying – Ram was going to the forest along with Laxman and Sita. On the way, there was a river, which had to be crossed by a boat. Boatman was taking the passengers across on payment of his wages. When Ram started to sit in the boat, he stopped him and said – ‘Till such time as I wash your feet, I would not allow you to sit in the boat.’ On being asked the reason therefor, he said – “I have heard that the dust of your feet is very dangerous. It fell on a block of stone and it transformed into a woman. If my boat also transforms into a woman at the touch of the dust of your feet, what would happen to me in this period of inflation? On the one hand, because of the destruction of the boat, I would become unemployed; on the other, expenses would increase owing to the fact that there would be two wives.”

“Is it that the block of stone was really transformed into a woman?”
–Rupmati said.

“What are you telling; have you not read Ramyan? This incident is mentioned therein stating that Ahaliya, wife of saint Gautam – who had

become block of stone due to a curse – had been delivered due to the touch of the feet of Ram. It is on the basis of this that the discussion has emerged. How does the question of truth or false arise? I am clarifying my point by giving the example of the above incident. Can there be a discussion on an example? Those could be taken from anywhere. “

“All right, all right, then what happened? Rupmati said with a view to prolonging the discussion.”

She was finding the incident interesting. Because of the interruption, the subject had changed and to bring it back on the track she had said as above.

With a view to extending the story, Vivek said– “What happened? The boatman allowed Ram to board the boat only after he had washed his feet.”

“Ram lost and the boatman won?”

“What a foolish observation; there was no question of victory or defeat? The poet had to show the glory of Ram and for that he had adopted this style.”

“I see, this was the thing.”

“Yes”, resuming the story of Ram, Panditji said – ‘After that Ram reached Chitrakoot and there “

Interrupting, one listener said – ‘What happened to the boatman thereafter’.

Panditji said patiently – ‘Brother! I have come to narrate the story of Ram, and not that of the boatman. And, you have also come to hear the story of Ram. Why did not you have curiosity in regard to Ram? Why you had about the boatman? It seems that you are not a devotee of Ram but a devotee of the boatman. Ram devotee would have asked the question in respect of Ram, because his interest is in Ram. The story of the boatman appeared in between for depicting the glory of Ram and has gone. How are we concerned with it, how are you also concerned?

During the course of the story of Ram, several incidental actors such as the boatman would appear. If complete story of each of them has to be told, then how the story of Ram would proceed further? Therefore, his story to this extent is enough.’

Having said thus, Panditji started narrating the story of Ram further."

Relating the example of the story of Ram to the principle, Vivek said –

"In the manner the principal objective of the Ram devotee is the story of Ram, similarly, the principal objective of the seeker of the soul is to know and recognise one's own soul. For knowing it, whatever and to the extent it is necessary to know external materials, he knows them as well, but he does not consider it particularly necessary to go into their details, does not get entangled in them. To know them in the ordinary course is not bad but it is not appropriate to get entangled in them.

I had therefore said – "to know self-soul as distinct from external material is the knowledge of differentiation."

"Now the thing is absolutely crystal clear." – Rupmati said displaying satisfaction.

"So it is" – Vivek said – but there is one more thing."

"What?"

"It is not sufficient to know oneself, it is necessary to recognise it as well."

"What is the difference between knowing and recognising?"

"The depth that is there in recognising, can it be in knowing? Knowing involves general information whereas recognising includes faith as well. In reality, the right faith is the true recognition.

Many people learn from scriptures to debate in respect of the soul and God; what to say learn, they cram it and say it like a parrot – 'soul is like this, soul is like that', but the feelings of it they fail to appreciate.

They talk about the soul in the same manner as they talk about others materials, as if they have nothing to do with it. They discuss the knowledge of differentiation also as if they are indicating difference between others and others. It is not experienced that 'I am soul; external materials are different from me; different from all those materials; an indivisible, infinite, absolute consciousness, beginningless and endless, knowledgeable by nature, I am the soul fundamental, which remains constant in past, present and future and nothing else.

Whenever there is a debate on the soul, they do not experience that the discussion is about them, on the contrary they depict disinterest. They say – 'What are you talking about soul, etc., why not talk about something good' as if the talk of the soul is never good. Then only they say that why not talk about something good.

Delighted Rupmati interrupted and said- "Why tell of others, I also used to talk like this; used to consider discussion on soul as unnecessary headache. Used to believe this to be the job of useless people. All these major indiscretions were done by me as well."

Vi-ek said clarifying – "I am also not talking about others, I am speaking about our ignorant state. Every individual speaks like this in the ignorant state. If they don't do so, how the ignorance would continue?

Is it not that he has infinite anger against the soul! The name of disinterest is anger. Disinterest in respect of the soul is infinite anger. If he did not have disinterest, why he would have talked like this – 'leave this talk about 'atma-fatma' i.e. soul, etc. See! He attaches 'fatma' to 'atma' (soul).

He considers the debate in respect of the soul as the debate pertaining to others and therefore displays disinterest. If he starts feeling oneness with it, oneness is established with it, then he would find this discussion interesting.

In the way he considers himself at present someone or the other such as Seth, pandit, leader, etc. whatever be his name in existing incarnation - if a debate is there in respect thereof, he is praised, he would be prepared to listen whole night, would not get tired. Would desire that this may continue; because oneness has been established in body, in existing incarnation, in wisdom, in sethship, in leadership, has accepted oneness, therefore its discussion appeals. Similarly, when oneness is established with the soul, then he would see soul everywhere.

The seeker of the soul, keenly interested in the soul, knows self for the sake of knowing self. But, the moot point in knowing external material is also the desire to know the soul's unnatural aspect."

Suggesting seriously, Rupmati said – "If some such arrangement is made that they have no choice but to listen to the talk of fundamentals,

they are left with no alternative but to listen, then perhaps they may also be brought to the right path."

"What are you saying? It happens on several occasions that they have also to incidentally listen to these discourses. But, when do they listen attentively and with interest?

Firstly, they keep themselves away from these discourses and if they have to listen incidentally, they listen in a manner as if they are seated after drinking castor oil and do not listen in a happy mood. Till such time as any person would not listen with interest and in a happy mood, the discourse about the soul, which is by nature knowledgeable and blissful, it is not possible for him to understand. Such people would either not enjoy while listening, or if they do enjoy, they would take interest in the illustration or would merely like to listen their own praise. They would feel delighted if a reference is made about them, their praise would delight them; but the debate on fundamentals does not delight their heart.

However important may be the debate on fundamentals, which they may not have heard ever before; but they would not indicate their happiness towards it due to the pride in respect of their own knowledge. But, if some benevolent declares donation of rupees one lakh, they would clap profusely. Thus, till such time as the real curiosity for fundamentals arises in the inner-self, you can not convert someone to Islam through beating."

"Then why do you give discourses on fundamentals? Why did the Preceptors (Acharyas) preach? If nothing is achieved out of the preaching then this discussion about fundamentals is also worthless."

"Why it is worthless? Knowledgeable persons do not preach for them, they are impelled by the feeling of benefiting souls that are eager to know the fundamentals."

"They should be preached in solitude. There are very few curious persons in general meetings."

"Lesser number is all right! Truth does not require numbers. A jeweller does not worry about a large number of customers, for him one or two customers are sufficient. There are few customers in the trade of

jewels, does this mean that jewellers should not sit in the market? What sort is this talk? One has to sit in the market, whether customers are more or less. In the same way, preaching takes place in the meeting, discussion might take place in the house. Another thing is that who knows which curious listener is seated where? When I get the feeling to speak, then certainly there must be some people who are eager to understand."

Somewhat dissatisfied Rupmati said- "Whatever you may say, I would say that you should stop the botheration of general meetings. Why should you spoil your throat? How many people are there in today's materialistic world who understand the talk of fundamentals or would like to understand? Who listens in this noisy world the voice of your this preaching?"

Serious Vivek said - "Rupmati, what you say is correct. But there is one more thing - is it a small thing for us that in this world full of lustful pleasures, we do talk about fundamentals emphatically?

Listen - once the ocean said to the submarine fire that why you burn in my stomach unnecessarily; what you have achieved till today by burning thus? Have you been able to reduce me? If not, then what is the advantage in your burning?

The submarine fire replied smilingly but seriously - "it is true that I have not been able to dry you. But you are unaware that water of one small metal pot is sufficient to extinguish the fire of the oven and materials such as ghee, etc pacify the fire in the stomach. But the water of the ocean is falling on me for time immemorial and despite that I have not yet been extinguished, I am burning. Is this not adequate for my status and power? Secondly, don't you see, when there is a flood in the rivers, villages after villages are swept away; what would happen if there is a flood in the ocean? What amount of destruction it would cause? Do you know why there is never a flood in the ocean? It is because I burn in its stomach all the time, keep it within the limit. May be that it has not been possible for me till today to dry you or curtail you but I never allowed you to break your limit. Is this benevolent act on my part towards this world a small thing? To bind an arrogant like you within limits for an infinite period is a great success by itself.

Interrupting, Rupmati said – “What you want to say by telling about the ocean and the submarine fire?”

“It is that we are burning like the submarine fire in the ocean of materialistic world of lustful pleasures; we discuss soul fearlessly, we are able to describe the soul before thousands of people. Is this not sufficient for our power and status? Besides, this stream of spirituality has held in check the flood of lustful pleasures in this world. Otherwise, God knows when this world would have been swept in this!

Our debate on spirituality is not a waste; it is entirely useful. Whatever happiness is existing in this world, goodness is well established, all these are due to the incessant flow of this stream of spirituality.

Satisfied Rupmati said – “What you say is correct.”

In the meantime somebody called Vivek from outside. He went outside and Rupmati got busy with her domestic duties, while thinking about the extensive debate. ●

This is a universally accepted truth that there is predominance of enthusiasm in youth and alertness in elders. The extent of enthusiasm that youth have, the yearning they have to accomplish something; they do not have experience to that extent. Similarly, elders do not have enthusiasm to the extent they have experience.

Enthusiasm and alertness both are required for accomplishing a task correctly and successfully. Therefore, the country and the community require both of them. Both of them are complementary to each other, not contradictory.

From an essay on ‘Josh and Hosh’

When certain person hopes to get higher profit from somewhere, then his thoughts are normally directed in that direction only. Accordingly, he makes several new plans. He makes every possible effort for the success of his objective. If he encounters any hurdles, he also tries to remove them and till such time he does not succeed, he remains active in that direction.

Mahatamaji had also made complete arrangements for impressing Vivek but when Vivek and Rupmati did not appear in time, he had some apprehension that the talks of that day might have cast doubts about his omniscience and all powerful stature.

For this he asked his loyal persons to search them in the Dharamshala and when he found that they had returned home, then all sorts of thoughts started haunting him.

Although he counseled his mind very much that if they have gone, let them go; many others would come, why to worry about them. There is no dearth in this world of 'ankh ke andhe and ganth ke pure' i.e. those who are blind, despite having eyes and having plenty of wealth; even then his mind was not at rest. Finally, he decided to send one of his confidants to Vidhisa for gathering the latest and detailed information.

Mahatamaji learnt from his confidential person that there Vivek is a famous spiritual preacher and well-reputed businessman and that he uses whatever time becomes available, after devoting his time for his normal living, earned through just means, in the study of spiritual treatises, in reflection, in thinking and in discussion of fundamentals. He is also the one who preaches in the collective self-study being conducted in the temple. The entire community is impressed by his logical, yet simple, meaningful and attractive style of speaking. Consequently, the blind faith and wrong traditional practices are being eliminated. The community is

being awakened from the religious point of view and if this process continues for sometime more, the community would be able to get rid of wrong old practices and become quite awakened.

His own wife, who was engrossed in blind faith, is now following Vivek; her wisdom is also awakened. She does not have any longer the yearning for a child, nor does she have any complaint against her husband. Apart from studying spiritual treatises, reflecting, thinking, and discussing fundamentals, nothing occurs to her. There is complete peace in their house.

Owing to the efforts and influence of Rupmati, there is an awakening amongst the females of that place and a spiritualistic environment, devoid of old traditional practices, is being built.

On gathering the above information, Babji's face became very sorrowful. His forehead got curved. He thought that if all this continues, who would seek him? Today, this fire has been ignited in one village, tomorrow it would spread from village to village. One day this would envelop the entire community, entire world. If arrangements are not made urgently then ...!

God knows how long he thought like this in a stunned position. He became very serious and asked the person who brought the information - "Is there any other news?"

"No, Maharaj" - he said quietly.

"Did not you see there persons who dislike him and his activities?"

"I did not see such persons."

"It is not possible" - agitated Maharaj said. "You did not try to know this by coming close to the hearts of people. While every body floats with the current on the face of it but inside"

Clarifying his point he said - "He does not speak anything, which might hurt someone. His preaching never criticises others. He peacefully narrates his preaching - preaching of soul - in direct and simple language; thus in a way he is invincible. How one could pick up enmity with him? And why one should, while he is seeking everybody's welfare?"

Irritatingly, Maharaj said – “You just do not understand. It seems you are also impressed by him. You are praising him as if you are worshipping Bhagwan.”

“It is not a matter to be impressed, Maharaj! Why would I be impressed? I have told you, what I saw; I have accomplished the task entrusted by you. Why are you getting angry with me?”

“Brother, it is not a matter of getting angry. Why don’t you understand what I am saying? I am saying that however good may be his preaching, may be the truth as well, however great he might be, there would certainly be people who are jealous of him.

It is also possible that there may not be any opposition to what he says, but may be against him.”

“Why Maharaj?”

“Because everywhere some such people are found who cannot stand the progress of others. They like the great tasks accomplished by others but they cannot tolerate the honour being bestowed on those who accomplished the tasks. This is the psychological weakness of human beings.

There must be some people who are victims of this shortcoming of human beings. We should search them.”

“What purpose would be severed because of this, Maharaj?”

“This would enable us to gain a foothold. What can be done till we have a foothold? You do not understand this.”

“But what would happen consequent upon gaining a foothold?”

“What would happen? What do you know? Let us once get a foothold then you watch my miracle! If he does not run away from there, my name may be” -saying so Maharaj suddenly stopped.

For sometime nobody spoke. Then Maharaj spoke clarifying peacefully – “You go there once more, stay there for sometime. Gather full details about his each activity. You will have to stay there as his man; otherwise, you will not gain anything.”

“All right.”

"What is all right, there you stay as his man, you have not to become his man. Certainly, he has something that those coming in his contact become his men. Entire Vidhisha has not become his for nothing?"

"What are you saying Maharaj! Can I also get entangled with him? I have been associated with you."

"That is all right. But, it appears from your talk, as if he has impressed you. You are telling about him in such a manner, as if ..."

"No Maharaj, no. You had to be given entire information correctly. Therefore, it was necessary to tell you the truth. Otherwise"

"All right, go! But be careful, you have not to search those who oppose his views but those who oppose his personality."

He went outside and Babaji got busy thinking about the future plan.

See! See!! See!!!

Look at yourself! See once at yourself with this curiosity!! Merely soul is worth knowing, worth seeing, only one's own soul. This soul cannot be explained in words, this cannot be described through voice. It is beyond the web of words and luxury of voice. It is merely a thing to know, capable of being experienced. This capable of being experienced soul is a mass of knowledge and essence of bliss. Therefore, peep once inside after removing the sight from all other materials, their feelings and impure and pure feelings that emerge in the soul. See inside, see inside! See!! See!!!

Trithanker Mahaveer and his

Sarvodaya Tirth, page 76

In the manner, time and efforts that it takes to build a house, it does not take even one hundredth of that time and efforts in demolishing it. Similarly, to the extent it is difficult and labourious to undertake any good work, it is as much simple and easy to spoil it.

Vivek had created the spiritual environment with great efforts and by overcoming enormous difficulties. Babaji found some aspirant individuals who were jealous of Vivek, taught them some such tricks which could generate tensions in Vidhisha against Vivek and vitiate the environment.

Babaji sent them back after assuring that after the environment is vitiated he would come and do something; because he knew that unless the environment is vitiated, he would not be able to do anything even after going there.

Individuals directed by Babaji started asking various relevant and irrelevant, out of context, questions in the daily collective self-study organised by Vivek and consequently it became impossible to run the self-study peacefully.

One day one of them asked – “Why Sir! Whether or not there should be widow marriage according to your spirituality?”

The plan in the context of this question was that the entire community that was at present in his favour, at least some people would certainly go against on listening to the answer to this question.

If Vivek answers that widow marriage should take place, traditional people wearing headgears would go against him and if he says that should not take place, the younger generation which believes itself as reformers would rise against him.

Babaji had explained that on each social matter people have different views. Therefore, if you compel Vivek to express his views on social matters, some people are bound to raise the voice of dissent against him.

Therefore, your efforts must be that he is compelled to speak on these matters.

But the interest of Vivek in social matters had declined automatically after he had developed interest in spiritual matters. Therefore, he said with utmost maturity and seriousness – “Brother! What are you talking? Whether or not widow marriage should take place, and that too you are asking from the spiritual point of view?”

From the spiritual point of view neither widows nor virgin girls should be married. Spiritualism goes to the extent of saying that even those who have been married, they should leave the company of their wives.”

When they realised that this attack has been unsuccessful - they had thought that he would answer in yes or no and their purpose would be served, but he escaped completely - they shot yet another arrow.

“Then does your spiritualism permit divorce?” - Smiling sarcastically the inquirer asked.

“No, brother!”

“Then why did you say ‘should leave’?”

“The meaning of ‘should leave’ is to observe celibacy.”

“‘Observe celibacy’ how could this be the meaning? When you have clearly said ‘should leave’.”

“Brother! You did not hear attentively. I had said – ‘should leave the company of their wives’.”

“Leaving the company of wives also tantamounts to divorce.”

“How? Is it essential that for leaving the company of his wife one has to seek divorce? Monks who renounce the world also do so without divorce

“Now you have moved to monks.”

“Householders also take the vow of celibacy and live in the house.”

“How they would live in the house when they have left the company of their wives.”

“You are again misinterpreting the meaning of ‘company of wives’.”

“How”

“Company of wives’ does not mean living together with wives, it means sexual relationship. ‘Leave the company of wives’ means leaving sexual relationship.”

In this manner they went on discussing for quite sometime and on that day the collective self-study could not be conducted in the normal course.

When on the next day also interruptions started from him, some listeners said to him – “Brother! You should ask your questions at the end, at this time it is causing loss to all, you don’t know we have come from distant places to take advantage of the discussion of fundamentals.”

Getting annoyed, he said – “You keep quiet, who is talking to you? Why are you interfering unnecessarily?”

“Brother, it is not a matter of interference. We desire that your individual doubts should be resolved individually during a private audience.”

“Why? This is not an individual problem; it concerns all. Is this a matter of marriage of my son or daughter, so that it becomes personal. All should benefit by the clarification of my doubts. This is also beneficial.”

“If all don’t want this benefit, then

“Why they do not want?”

“What a coercion?”

“This is not the question of coercion, everybody desires it. Who says that all do not desire? All want it. They do not speak, which does not mean that they do not want.”

“All right ask everybody whether or not he wants.”

“Why ask? What is the need for me to ask? If you want to ask, you may ask.”

“All right, I will ask.” -Saying so the peace loving listener addressing all said –

“Why brothers! Whether you like that collective self-study is not allowed to be conducted peacefully through such interruptions?”

All said simultaneously - "No!"

When the person who had asked everybody turned towards him and said - "See, nobody wants that you disturb during the course of the discourse."

Then feeling embarrassed, he said -

"You asked in a wrong way, let me ask."

And seeing towards all, he said loudly -

"Is it a crime to ask questions during the course of discourse in case there are certain doubts."

All kept quiet but one of his colleagues spoke - "No."

Finding that everybody was silent, one person said - "See, except one person, nobody is supporting your point of view."

He got agitated and said - "All are silent means that all are supporting."

On hearing him, dissenting voices were raised from all sides. There was a sort of turmoil.

Someone was telling - "Cannot you raise your questions later on?"

In response to this, he said shouting at the top of his voice - "No, what if later on I forget my doubt?"

In between someone said - "If you forget then what sort of doubt is this? If you forget your doubt, you are also likely to forget the answer thereof. Then, what is the advantage in asking the question?"

The second day's meeting also came to an end, in such talks.

The environment was somewhat agitated. At every crossroad there was this discussion. Someone was telling something, someone else was telling something different.

Third day there were rumours that Vivek is getting rupees five hundred per month from somewhere for corrupting the community. He has been sold. He is ruining the community. He is a rebel of the Guru; God knows how many such absurd rumours were floating against Vivek.

All these rumours were being spread like an infectious disease with an unerring sentence 'we have heard'.

After a few days it was also heard that Vivek has criticised Gurus in his preaching, God knows what things he has said about them. He calls priests as frauds, describes religious persons as robbers, says that it is a sin to go to the temple; God knows what sort of things were being said against him.

Then there started an agitation that he should be boycotted. Environment was created against him by raising the slogan 'Religion is in danger'.

There was tension in the environment. Nobody was worried to ascertain as to what extent there was truth in those rumours. Persons, in whom such curiosity arose, had no time to find the truth. Those who tried to find out could not find anything beyond 'we were told by them'. When asked them, they said 'we were told by them'. There was no end to this 'them'. Thus they became helpless.

Some people started talking like that he was also wondering why Vivek was gratuitously sparing hours for the discussion of fundamentals, why he is doing all this at the cost of his business? The reason for this has become clear today that 'dhandha ka dhandha aur Mahatama ka Mahatama' i.e. this is the business where you also become Mahatama. He had 'laddoos' in both hands.

Similar discussion was also taking place amongst women that "This Rupmati has also become Panditani. Why not, when there is wealth all around. Earlier she was ... But now"

God knows how many types of rumours were spreading. People were telling whatever they thought fit.

When the entire environment had vitiated, then they went to Babaji and while explaining the entire position they submitted that they had completed their task and that now he may"

"Well done." - Saying so Babaji said - "I cannot go there like this."

"Then what should we do?"

"Bring a deputation, then I would think."

"Maharaj, deputation cannot be brought because although we have created environment against Vivek but nobody is with us. All are

confused. But this environment would not also last long. Firstly, the memory of the public is not long and secondly, there is no substance in our point of view. Castle has been built in the air, as per your instructions. Therefore, you should now come there and take care of this. You had also said that"

"Then, where am I saying no? But deputation.."

"But....."

"Why worry, a few persons need come, if not from this village, then from some neighbouring villages"

"For this task, even those from neighbouring villages would not come."

"You are a fool, why should you tell them that you were bringing them for this task. Just bring them. Well, make the request in their presence."

"All right, Maharaj! I understand. This will be done."

"Go. Then, there is nothing to worry. I will take care of everything."

He went back happily and Maharaj was inwardly happy at his success and thought - "Now the child would come under control!"

Although discovery, as also the process of discovery, is called knowledge of differentiation from the point of view of usage, even then to get lost in what is to be discovered is the real knowledge of differentiation - i.e. to get lost in indivisible self, to enter into it is the knowledge of differentiation. The vision of the soul equipped with the knowledge of differentiation is unblemished. He does not experience the soul as attachment and hatred nor does he experience the soul in the form of those with right faith and those with wrong faith. Impurity and difference are not visible in the experience.

Tirthanker Mahaveer and unka Sarvodaya Tirth, Page 121

When a certain person undertakes certain good work with extremely pious feeling and without any selfish motive and success is achieved in that task, encouragement is received, prestige is showered and if some progress is visible in the noble objective with which the task was initiated, then his enthusiasm grows by leaps and bounds. Growth in enthusiasm gives further speed to his work and it seems that the ultimate step towards success is not far. But, when according to the proverb 'shreyanshi bahu vighnani' i.e. hurdles start emerging in his work, he gets bad name even notwithstanding that pious work, he is subjected to unnecessary suspicions, he is discredited then his entire enthusiasm starts sapping. A feeling of disgust arises in his heart. Although the work may be good, even then a sort of disinterest develops in his heart towards that work. He starts thinking - 'Yahan to home karte hath jalte hai' i.e. here one burns his hands while performing sacrifice.

This also happens to be the objective of the persons creating troubles that the enthusiasm of the workers should be dampened.

Vivek's enthusiasm for propagating fundamentals got somewhat dampened. Rupmati also started thinking - "What sort of trouble has been embraced."

For some days it continued like this. All their activities got disorganised.

One day some listeners fond of fundamentals came to Vivek and said - "How long this will continue, will we stop our self-study due to their fright? We must continue self-study. You come from tomorrow, start self-study, we would come."

Vivek said - "Those people would quarrel again."

One of them said - "How they would, is the temple theirs?"

"It may not be theirs, but what of that? When they are determined to quarrel, they would quarrel, what we can do?" - Vivek said seriously.

"Why cannot do, would see everything, who quarrels? We are also not wearing bangles." – When one of them said agitatedly, Vivek said while explaining- "Brother! Then only quarrel would take place, how we would be able to escape quarrel. The task of a soul seeker is not to quarrel."

"Then should we stop coming to the temple because of the fear of quarrel?" – When the second person said feeling dejected, Vivek said, while explaining – "It is not the proposal to abandon the temple, brother! This is a momentary agitation. All would be quiet with the passage of time. Bloodstain cannot be washed with blood – agitation cannot be pacified with agitation. We must remain peaceful; time would set everything all right."

Rupmati was listening all this quietly. When she could not contain herself anymore, she said agitatedly – "What sort of cowardly things you are saying? I have never seen you so dejected? What has happened to you?"

"Nothing."- Vivek said seriously – "There is nothing cowardly in this, nor there is any question of being dejected. Is it that not quarrelling is cowardice and fighting bravery? If bravery is the name of quarrelsomeness and the name of peacefulness is cowardice, then I am better off as a coward, I do not want such bravery. Fundamentals cannot be propagated through fighting."

Getting confused, Rupmati said- "After all what do you want?"

"Nothing, only I do not want to fight. I also do not want that someone else fights in my name; it is also not acceptable to me that conflict should continue in the name of fundamentals. This would adversely affect the unity of the community. If the community does not remain united, there will be a great loss. Therefore, I have to request you all that you should remain peaceful. Don't pour ghee in the agitated environment. Everything will be all right in time."

After that nobody could speak anything, the discussion ended there and all left.

One person said on the way – "When our leader is so weak, what can we do."

Then the second person said – “Why are you telling so, what weakness is there in this.”

“Why not?”- Third person said.

Clarifying, the fourth said – “In such matters it is better to use peaceful methods. Otherwise, instead of improving things, the matter could get out of hand. Brother, this is the community, community.....”

Fifth said- “What sort of community is this, wherein even study of scriptures is a crime. We do not want such a community.”

Sixth said – “Why don’t you study scriptures at home, who stops you? If the quarrel takes place because of the study in the temple, then

“Then, what?” – Seventh spoke.

Eighth said – “Why don’t you understand? As it is our community is small, it would not be good to have further fragmentation.”

Ninth said – “Let this happen today, if it has to happen tomorrow. What is going to be achieved by associating with the community wherein even scriptures cannot be studied in the temple?”

Clarifying, tenth said – “If you enjoy listening scriptures from Vivek, you have devotion towards him, then his point of view should also be accepted. When he has said that we should be quiet for sometime, then we must keep quiet. He must be telling so in the interest of all of us. The environment would cool down after some days. Then everything would proceed again as usual. One should not get too disturbed.”

“What you say is correct.” Eleventh said - “But without self-study, I feel lost. The day passes with a sense of emptiness.”

Discussing thus they went to their respective houses.

Aside, Rupmati said to Vivek – “All came to you. They are prepared to co-operate with you; for your sake, they are prepared to get killed, even then you are insisting on ‘peace’, ‘peace’. I fail to understand, what has happened to you?”

Vivek did not respond. She continued to speak, saying –

“You were so enthusiastic. You are the one, who brought them all to this path; now you are abandoning them mid-stream. Of whom are you

afraid, what these few persons would do to you? If you make some effort, become somewhat active, the entire community would back you. Not even four persons would be seen with them. But

Agitated Vivek said – “Why don’t you understand, Rupmati? The question is not of fright, nor of triumph or defeat, the question is also not that who is having more people and who less. The question is of the unity of the community. If four persons stand on the opposite side, there will be groupism, which would destroy the community. I do not desire that the community should be divided into two parts and that too because of me. And, those few people are also part of our community, may be that today they are disillusioned, but their disillusion can be removed peacefully. The path of unity is the path of love, not of conflict. You are too hasty. This much haste is not good.”

“Unity is all right, but at the cost of truth”

“Not at the cost of truth, but by keeping the truth. Truth is never so weak that it would get destroyed or concealed by disruption of a few programmes. Truth is much stronger than the unity. The speed, with which unity breaks, truth does not. Truth never breaks; it is unbreakable.

You don’t make haste, I will demonstrate truth and at the same time keep the unity intact. I will not be able to have unity at the cost of truth, nor truth would be abandoned at the cost of unity. Truth is essential for the religion and unity for the community. Therefore, it is the job of the religious community to stand by the truth and maintain the unity as well. Division destroys community and falsehood destroys religion. Protection of both is essential.

Although we have to revolutionise but by peaceful means – this should not be forgotten. Some peaceful remedy would be found.”

“All right” –Somewhat nervous Rupmati said – “But, you must find some remedy early. Delay might disrupt colleagues. Those who are with you today would abandon you on seeing inaction on your part. You are familiar with the proverb ‘chalti ka nam gadi hei’ i.e. what moves is called a train. To keep colleagues together some activeness should be maintained.”

"I don't need colleagues, who are impatient. The path of truth is not so cheap. I do not believe in activeness for the sake of activeness. Activeness is necessary for the task, in my opinion that is desirable and is also required for accomplishment – but it is not in my nature to do something or the other, whether necessary or otherwise, merely for the sake of holding colleagues together."

When Vivek said all this, Rupmati said –

"How the world is concerned as to what is according to your nature and what is not? To hold the world together, activeness is extremely necessary."

"Those who are tied to outward activeness, what purpose would be served in holding them? One who is tied to fundamentals would be the true colleague. Unity of the fundamentalistic vision generates the true affection."

"Whatever it be, there is a need to be vigilant."

"One who is careful about himself, he need not be careful about others."

"Even then...."

"What even then; when the time for propagating fundamentals matures, then everything falls in line easily. There is no need to get entangled with possibilities on the other side."

"As you think best." – Saying so Rupmati got busy with her domestic duties and Vivek also proceeded towards his shop.

For next five-ten days it continued like this. No special activity was noticed anywhere. Then Vivek and his colleagues thought that the storm has subsided. Now, we should do our job.

All jointly started collective self-study again. There was movement again in the assembly hall, which was devoid of any activity for quite sometime. Again the groups of women and gentlemen started coming together. The preaching of Vivek acquired added seriousness. Once again the same environment resumed. But when the troublemakers knew about this, they started creating hurdles and difficulties; same irrelevant questions and plenty of same agitational talks.

Vivek continued to administer meetings with great maturity. He kept his colleagues as well entirely quiet. But, he could not maintain this environment for long. Once again the environment was surcharged.

Consequently the collective self-study had to be stopped once again. The environment was highly vitiated. Vivek and his colleagues were feeling dejected, but they were unable to determine as to what should be done.

Well, the time was passing like this. Everything was topsy-turvy! Troublemakers were happy because they had by and large succeeded. It is what they desired that their programme should get disrupted, they never wanted to do anything by themselves.

Again there was peace for a few days, but this peace was akin to the peace of the cremation ground.

In the manner cloth cannot be cleaned without applying soap and also the cloth would not be cleaned if the soap remains in the cloth; washing after applying the soap cleans cloth. Soap is applied for washing only; its success is in washing after applying. Nobody says that when the soap has cleaned the cloth, then why remove it now?

Similarly, eternal -which never changes -(nischya) cannot be described without describing usage (viyavahar) and without prohibiting usage, eternal cannot be achieved. For describing eternal, use of usage is desirable and for acquiring eternal, prohibition of usage is must. If usage is not used, then we would not understand the thing, if usage is not prohibited, the thing would not be acquired.

Parambhavprakashak
Nayachakra, Page 55

Whatever habit one gets addicted to, he cannot do without it. If that habit is good, through him, welfare of both, oneself as well as of the community is likely to take place and then the seekers of the soul and those who are concerned about the welfare of the community find it impossible to live without him.

When the colleagues of Vivek also found it impossible to live without spiritual activities, they all gathered and once again reached Vivek's house. All of them requested Vivek that they should get the benefit of his preaching, if not in the temple, let it be somewhere else.

Vivek counseled them to keep quiet for some time, gradually everything would be all right, but one of them said –

“Nothing would happen; because when the environment gets vitiated in the normal course then after sometime it sets right by itself. But when the environment is vitiated deliberately, the question of its getting right by itself does not arise. When it improves and you start preaching, it would again be vitiated. Therefore, to wait longer now would mean wastage of precious time.”

Second person said supporting him – “What he says is correct. After all how long this human incarnation is going to last? Substantial part of it has already been spent in running after lustful pleasures and passions. Whatever is remaining, there are thousands of domestic problems to contend with. Eating- earning, defeat- sickness, something or the other continues all the time. Whatever little time that is available, even if that is not well-utilised in association with a pious person like you, then.....”

Even before he could finish, the third person said –

“This human incarnation would go waste. If this human incarnation, suitable sect and association of persons like you have been acquired, then it should not be wasted like this. Such social quarrels would continue.”

Fourth said – “How long shall we remain idle like this?”

Somewhat disturbed Vivek said – “After all what you people want? What can be done in such circumstances? It is not in our capacity to quarrel, this is not our job either.”

Realising the difficulty of Vivek, the first person said –

“We do not want to fight, we are not capable of fighting. Therefore, we desire to leave aside the temple’s problem, we would make arrangements somewhere else. You preach there.”

“Which other place?” - When Vivek asked this, he said –

“In Dharmashala.”

“In case they quarrel there as well?”

“Then whatever happens, we will see. We would think of something else?”

On these lines the discussion went on for quite sometime. Finally, the preaching started in Dharmashala. Gradually, the crowd of the temple got diverted towards Dharmashala. People started reaching Dharmashala well in time for preaching after performing their worship quickly. Such exceptional talk about fundamentals was not available anywhere else. Therefore, peace-loving public naturally started arriving there. For some time, every thing moved smoothly. But this peace also could not last long. What had happened in the temple, was repeated at Dharmashala. Discussions-debate used to be converted into hullabaloo. Due to Vivek’s earnest appeal to maintain peace, his followers never used to speak, even then peace could not be maintained. Environment became vitiated and then the question of stopping meetings on scriptures arose. Although Vivek’s followers were absolutely quiet this time, but their resolution to continue meeting on scriptures was firm. Therefore, meetings on scriptures were continued despite unfavourable circumstances. The methods, through which they had succeeded in the closure of preaching of the scriptures on the past two occasions, they could not succeed the third time because of the firm resolution of the followers of Vivek and then they started thinking of some new methods.

After all when they found that talks would not do, they resorted to physical assault. Finally, once again everything went topsy-turvy.

Vivek’s followers never thought that there could be physical assault. They were also not careful; therefore, they received numerous injuries. When the question of referring the case to Police arose, Vivek insisted and did not allow his followers to go to the Police with religious and social matter. But the opponents went to the Police and registered some

obnoxious report. Consequently, bails had to be obtained in respect of prominent persons from both sides and hearings started taking place.

Now the situation did not remain normal. News spread in the neighbouring villages as well. Now Vidhisha was not alone in this environment, but the entire area was engulfed. Vivek and his followers had become the subject of discussion. Everywhere discussions were going on the subjects such as 'nischya (eternal -what does not change at all) -vavhar (current usage), nimit (motivation) -upadan (material out of which something is prepared e.g. clay with which the potter makes pots); anxieties in regard to the division of the community were also being mentioned.

Debates in respect of this incident also started appearing in social newspapers. Because of the attention of newspapers, the problem of one place had become the problem of all places. Vivek and his followers were getting one advantage along with numerous difficulties and inconveniences that the community all over the country had become anxious about it. The community all over the country wanted to know after all what Vivek is preaching that he is neither allowed to preach scriptures in the temple, nor he is allowed to sit in Dharmashala.

Vivek's followers were increasing constantly. Their number was growing twice by day and four times by night. The only reason for this was their love for peace and narration of fundamentals in powerful yet pleasant voice.

The situation did not remain such that Vivek and his followers could keep quiet. Therefore, a meeting of all colleagues was called at Vivek's house to discuss seriously the present situation and for chalking out future programme.

Vivek's colleagues were highly agitated. They were not prepared to close their programme at any cost. They wanted that their programmes, which included the preaching of Vivek, should be performed at the temple or some other social location. It was their contention that the temple or Dharmashala is not the property of those few persons. We have all contributed by way of efforts, money and emotions. They were prepared to meet any eventuality. But Vivek did not listen to them and said that if

you are the true seekers of the soul, leave aside the talk of authority. When we do not have authority on even an atom, which is an external matter, then to talk about the temple and Dharmashala is incongruous.

When all people requested too much, he agreed to preach at his house. But the problem was that adequate space was not available at his house to accommodate all the people that were coming these days for his preaching.

After a lot of deliberations it was decided that a good place be hired for the time being and the programme should be started there.

When the meeting was about to come to an end with this unanimous decision, one person said – “Before we decide, we should consult some prominent persons of the community as well. It is possible that they might suggest better alternative than this.”

Everybody liked this suggestion and after deciding to meet the prominent persons of the community next day, the meeting was closed.

Troublemakers were happy at their success and were planning their future action. Some were saying that Vivek and his followers have been finished for good. They would not now dare to do anything anymore.

One of them said – “If they do not succumb, they would be beaten again.”

Hearing this all laughed. But amongst them a matured person said – “They might counter attack.”

“Arre! What courage do they have?”

“What courage is involved in this? After all they are the products of this very earth, brought up here only. They are your brothers –relatives. What you can do, they can also do.”

“What you say is correct, but”

“But, what?”

“It is that Vivek’s spiritualism has made them cowards. Now they no longer have courage to think of fighting us. You need not worry about this.”

Looking in all the four directions, one said hesitatingly – “It is not so, they are highly agitated. We must be careful. Just now I have come to know from the mother of munna that”

“What?”

"That they are also preparing."

"Where did you know this?"

"In the temple, where else? Good -bad news of the community is learnt in the temple only. What else women do in the temple? The temple is for such whispering only. If one does not go to the temple, some news about community would not be known. Everything becomes known in the temple - whose son is moving with whose daughter, in whose marriage who gave how much dowry. All such news is gathered there."

These days temples are clubs for women. Ever since Vivek started preaching, these things were remaining unknown. Women used to sit for the discourse. They used to be in hurry to run away after the completion of the discourse. There was no time for gossip and now..."

Before he could complete his observation, second person said -

"Yes, those people were agitated. They were talking loudly. Perhaps, they have together gone to the house of Vivek."

Third said smilingly - "Then there is nothing to worry. However agitated they might be, Vivek would cool them down. This is the best thing in our favour that their leader is cool, then what they would eat to fight us. There is nothing to worry, you people live in peace."

Fourth said - "This all has been the task of spoiling their programme. We should prepare some programme on our own."

Fifth said - "Let it be, is it not a programme to spoil their programme. Arre Brother! This is also a programme. Babaji had entrusted to me this programme and I have accomplished it."

"Even then"

"Even then what?"

"We must undertake some constructive work."

"I do not know any constructive work, etc. Let us go to Babaji, we would ask him. Whatever he says, we would do. Or we would bring him; whatever has to be done, he would do. We are...."

All said - "All right, all right."

Deciding to take a deputation to bring Babaji, all those people went to their respective houses.

People accomplishing their selfish motives in the name of religious and social activities abound everywhere but workers who undertake religious and social activities without any selfish motives are few and far between. This is the reason, according to the proverb - 'daan ke gaya ke danta nahi hote' i.e. the donated cow does not have teeth - the religious and social activities take place everywhere in this manner only.

It is different to work enthusiastically in a festival for a few days than running a religious and social programme on daily basis regularly. This is the reason, religiously important activities such as preaching of scriptures which should be conducted on daily basis in all temples are not taking place in many temples and in those temples where these are being conducted, these are for the name sake only. There may be an old preacher of scriptures - who has lost all his thirty-two teeth and a few, half-deaf women and gentlemen, with bent necks, listeners.

This was the state of all the temples in Vidhisha except the temple where Vivek was preaching.

As per their earlier decision, when the colleagues of Vivek reached the prominent persons of the community and explained the entire state of affairs saying - "We desire to hire a place for conducting the collective self-study and that if there is any obstruction also in our visits and worship, we would be constrained to think of constructing a new temple."

On hearing this all became serious. For sometime nobody spoke anything. After sometime one of the prominent persons spoke breaking the serious silence -

"There are several huge temples constructed by our ancestors which remain deserted, there is nobody to take care of them, we do not see people visiting and worshipping therein and you are talking of constructing a new temple.

All spiritual halls also remain empty and it is difficult to find anybody studying scriptures thereat and you people are planning to take a house on hire for collective self-study. We fail to understand anything.

Are these temples not yours? Whatever you desire to do, do here; visit, worship, self-study and whatever you want to spend, spend for their repair and their development."

On hearing the narration, one of the colleagues of Vivek said explaining the real situation – "We also think alike, but we are also unable to understand as to what we should do? We consider all the temples as ours, we desire to visit, worship, and self-study therein and would like to spend for their security and development to the extent possible. We have been doing so thus far. But what do we do? When someone allows us to do this in peace, then only?"

"Who does not allow?" – when second prominent person said agitatedly, Vivek's colleague said – "Any one, whomsoever so desires, indulges in hostilities. Starts raising irrelevant questions in the meetings, he goes on speaking whatever he likes. If anyone protests he is ready to fight. You have never attended any preaching."

"Brother! We do not get time so we have not been able to come. We have heard that Vivek Babu preaches extremely well. We will also come sometime to hear his preaching."

"All this happens because you – prominent persons of the community- do not come. In case you start taking personal interest in religious activities, all problems would get solved. Then there would not be any quarrel in the temple and even if there is one, you would be able to control it."

"All right! Now, you again start Vivek's preaching in the temple. We will also come to listen his preaching. Let us see who creates trouble?"

When one of the prominent persons said thus, instantly another spoke –

"Don't do this. When the matter has reached this stage, it would be better to summon the panchyat once and decide about everything. We should listen to the view point of the other party as well."

Third spoke – "If we start summoning panchyat for such small things, then work would not proceed. What is there in this to summon the panchyat?"

Fourth said – “Why it is not necessary? These small petty things assume bigger dimensions. Nothing should be treated as small. When such a small thing assumes bigger dimension later on, it becomes difficult to control it.”

Second said – “Why are you proceeding on the assumption that whatever they have said is correct. It is possible that there may be some other thing. Till today there has never been any quarrel in regard to preaching in the temple. Why it has started now? This thing should also be examined.”

Third said – “When people were not attending preaching, how could there be a quarrel? As it is, a few old persons used to be seated there. How they would have quarrelled? Now that adults, youth, children are all associating, they are bound to discuss.”

Fourth said – “When there is mere discussion, what is the problem then. Why do you call discussion as a quarrel?”

When the talk reached this stage, Vivek's colleague said – “It is not discussion. Hullabaloo occurs. A couple of times assaults have also been there.”

“What did you say assaults?” -When practically everybody got surprised, one of the Vivek's colleagues said, showing his injuries – “Please see Sir, still there is a bandage.”

All said – “Then the matter is very serious.”

Finally, the matter was over with the decision to summon the panchyat.

When Vivek's colleagues were returning after meeting the prominent persons of the community, then one of them said happily – “It was very good, now everything would be set right in the panchyat – milk for milk, water for water.”

Interrupting, second person said – “If this could be done in panchyats, then it would have been wonderful?”

The prominent persons of the community have nothing to do with religious activities. They are too busy with their trade to spare any time. They have become prominent in the community due to their wealth, not

due to religious knowledge and conduct. Leave aside spiritual knowledge, where do they have any interest in spiritualism?

There also does not appear to be vigilance towards social peace and management. There was such a big quarrel in the community and they are not even aware of it. God knows where do they live; if they were living in the community they would have known all this. If we would not have told them, then

Even before the statement was over, third said-

"You have started criticising them for nothing. How are you concerned with their likes and dislikes? Their welfare or otherwise would be determined by their deeds. They have displayed sympathy for our cause. See, they instantly agreed to summon the panchyat and now"

"Yes! Yes!! Leave it" - In between second said - "We will know when panchyat takes place. You have never seen panchyats as yet. One thing is that it is difficult to convene a panchyat - date after date would get adjourned - sometime somebody is not free, then sometime someone else. All are busy persons, they are not useless like you. When it meets you will see what sorts of spectacles occur?"

"Spectacles of what sorts?"

"When these take place, you would know. Someone would say something, and someone something else. Many forgotten things would be unfolded. There would be absurd talks in plenty. One thing is that it would not be possible to reach any conclusion—panchyat would come to close in such hue and cry? If they reach some decision, it could be that if there are quarrels why not let the preaching of Vivek continue to remain closed? What has been going on should be continued. And this decision would also be taken for the sake of the peace and unity of the community. Every good work in the panchyat is opposed on the basis of this argument. Biased panchyat leaders do not accept any change for ensuring their supremacy and status. Because, change and awakening could endanger their supremacy."

When their talk concluded, one anxious person said -

"If it is so, then why should we call the panchyat at all?"

Another person, an expert in panchyati matters said –“Now what is there in your hands? Who are you to summon or not to summon? When they have decided, then the panchyat would be summoned.”

“It is all right, let them summon. Whatever is decided, we will see.”

“What will be seen? Decision would be there, if meeting is summoned.”

“What you want to say?”

“It is that there shall be undue delay in summoning the panchyat. It is possible a few months may pass like this.”

“Let them pass, how does that trouble us?”

“It is that our collective self-study would remain closed till then.”

“Why?”

“Because neither we can undertake self-study separately at a hired place, nor at the temple.”

“Why so?”

“Because, the question of hiring a place for self-study was given up as all temples are lying vacant, there are no people to undertake self-study in them. Whatever has to be done, do it there. And when the talk was to undertake it in the temple, then the proposal to summon the panchyat emerged.”

“The issue has been complicated like ‘Kashmir’ issue.”

“Why like Kashmir?”

“No solution could be found till today because the issue was referred to the United Nations. It has been entangled in the diplomatic panchyats of the world for the last thirty years, nothing happens. If it had not gone there some solution might have been found. On two occasions India had to fight wars.

Similarly, our collective self-study has got entangled in the panchyat.”

“This seems to be the case, but let us see, what happens now?”

“Instead of relying on the panchyat, something should be done.”

“Now nothing can be done instantly.”

Discussing thus, dejectedly all went to their respective houses. ●

Those who do not have their own programme and their objective is to merely oppose the good work of others, they become perplexed and lazy when the persons they are opposing become inactive and peaceful because it does not occur to them as to what should be done? But when someone gets ready to start some good programme again, then they become active again, they again get a task.

When the religious programmes in Vidhisha such as preaching of Vivek, etc. got disturbed and disorganised, a sort of inactiveness ushered on him and his colleagues, since then Vivek's opponents were also inactive and peaceful. But when they came to know that Vivek's colleagues had visited prominent persons of the community and that in this context the prominent persons in the community have decided to summon the panchyat, they also became active.

They also started contacting the prominent persons of the community. They started instigating them against Vivek and his colleagues through various means. As it is the prominent persons of the community were not aware of the real facts, they became suspicious.

The opponents of Vivek thought that now a 'stay order' is already there. Till such time as the panchyat is held they cannot conduct any programme anywhere. But if panchyat takes place and if a decision is taken in their favour, the programmes would start again. Therefore, first of all we must try that the panchyat does not meet.

If this is not possible, the panchyat should be delayed as long as possible. To the extent there is delay in the panchyat being held, pessimism would spread amongst Vivek's colleagues to the same extent. Gradually they would break up. Another advantage of delaying would be that this would give us adequate time to persuade the prominent persons of the community against Vivek.

In this manner, misinformation was being spread quite systematically amongst the prominent persons of the community as also outside the community against Vivek and his colleagues.

The meeting of the panchyat was being postponed from time to time. For that a suitable date was not getting fixed. Here the patience of the colleagues of Vivek was getting exhausted while running to the residences of prominent persons. Accordingly, they decided to collectively meet once again the prominent persons.

This time when they met the prominent persons they expressed their utmost dissatisfaction at the unnecessary delay in summoning the panchyat and said in most resolute and clear terms that till such time the panchyat meets and a decision is taken, we would take a place on hire for collective self-study. When we get your consent we would leave that place and start self-study at the temple.

Witnessing the firmness on their part, prominent persons lost no time in realising that the meeting cannot be delayed any further. Consequently, a date was fixed for holding the panchyat.

"Then what was there? Brisk preparations were organised on both sides for having their point of view accepted by the panchyat.

Finally, the day on which panchyat was to be held arrived. In today's meeting unnecessary crowd had gathered. There was a strange tension in the environment. Taking everything into account, this was an extraordinary meeting. The feeling was that something special was about to happen.

Considering the tension, Vivek did not attend the meeting himself and at the same time he allowed his colleagues to proceed only after obtaining their promise that whatever may be the moments of provocation, they would not get provoked in any circumstances. Whatever someone may say, they would remain within their limit. Whatever may be the decision, they would not show their instant reaction. All would sit together and a decision in regard to the future action would be taken after serious discussion.

They had complete freedom to place their point of view strongly but none at all for getting provoked.

Finally, that too much talked about meeting started. At the outset the President narrated the existing state of affairs of temples, the disinterest and indifference of the new generation towards religious activities, continuous decline in the number of persons engaging in worship and self-study, the declining values in moral behaviour and ethical life of the new generation and emphasised the need for collective self-study. When, while appealing all the people of the community to take interest in all these things, he mentioned about the preaching of Vivek in the assembly hall of the temple, one gentleman got up and started telling –

“This is all right, but today dowry has become a dangerous problem in our community. People have started demanding rupees twenty thousand at the time of betrothal only. Hundreds of girls of the age of twenty years are still maidens. What will happen if they run away with someone because they are not getting married? Have you ever thought about this? First of all we should discuss this.”

Commenting on this the President said – “What you say is also correct. This is also a serious social problem. Serious discussion should take place on this as well, but today this is not on the agenda”

“We do not know about agenda-feganda.”- Third person spoke interrupting in between. Shouting loudly he said –

“You are the people who deal in number two money. You are able to spend as much as you wish; you should look towards poor people as well. First, the discussion should take place on this, then only we would allow any other subject.”

Pacifying him the President said – “We will talk on this as well, you wait a bit”

No sooner the President succeeded, after a lot of efforts, in making him sit, another person got up and said –

"Biology classes should be introduced in our schools. The absence of biology is causing considerable loss to the community. Children from our community are unable to enter into medical colleges."

Before the President could respond, one person got up and started saying loudly –

"We will not allow this work of violence in our school."

What was then? There was hullabaloo all around. Now everybody was speaking. There was none to listen to anyone.

It so appeared that the meeting would come to an end like this only. Decision-making was a distant thing, now there was not even a possibility of a discussion. But the President was experienced in these matters. He was not the one to give up easily.

He pacified all tactfully and made, through polite request, everybody accept that none would speak without his permission. He would give time to everybody to speak. All should give their names in writing.

What were there then- hundreds of slips of those desirous of speaking arrived. It was certain that it was not possible to give time to all.

Although the situation was difficult but he was also accomplished in this art. Thus he started peaceful handling of the meeting. He kept all the slips and started calling those who were to speak on the expected lines.

First of all he gave the chance to the opponents of Vivek to speak.

They attacked Vivek whole-heartedly. They accused him of several imaginary wrongdoings.

Vivek's colleagues were also given time to speak. They all explained the allegations regarding imaginary wrongdoings to the extent possible. Besides, countering this, allegations of trouble making were made against the opponents.

With a view to satisfying everybody, the process of participation by various speakers continued for such a long time that people started dispersing. The agitation at the start of the meeting had gradually subsided. All had expressed their pent-up feelings. Now all wanted that the meeting should come to an end quickly.

The prominent persons realised from the environment of the meeting that if the permission were not given for the preaching of Vivek, his colleagues would certainly make alternative arrangements. For that reason the differences would further increase and one day the process of the construction of the new temple would also start.

These people are enthusiastic workers, they are dedicated and they also spend. The community would stand divided and at the same time there would be activity in the new temple, crowd would be there and these old temples would be deserted further. Where do we have spare time? And these opponents merely know how to quarrel, they cannot organise properly any programme.

Therefore, the welfare of the community as also of all others is in allowing Vivek to preach in the temple only.

Due to this thought process, they had concluded that somehow they would have to get this thing accepted. They all were very clever people. Whatever they used to determine, they used to get that done.

In his concluding speech, the President appealed to the Vivek's opponents to preside over the daily meetings in the temple.

They were not ready for this. Their eagerness was confined to having the preaching stopped and not in presiding the daily meetings. They never thought that such a question could come up; therefore they could not answer; they started looking at each other.

The President was well aware of this and had therefore shot this arrow. When all of them kept quiet, founding an opportunity he made a proposition to the colleagues of Vivek that they should handle the daily meetings under the leadership of Vivek.

When Vivek's colleagues indicated the apprehension of the trouble, then they all said - "We all would be present, let us see who creates the trouble."

Thus, with unanimous decision, the preaching of Vivek started in temple once again.

In the beginning when truth is opposed, it appears for sometime that such a thing would not last, would get suppressed. When the activities in regard to the spread of the truth get somewhat subdued because of severe opposition or get shut down for sometime, then it appears as if the matter is closed, now there is no chance of it resurfacing again.

But this state of affairs is momentary. What happens in fact is that the truth resurfaces rapidly with its own power and balanced preparations. Therefore, it is said that the opposition is the key to publicity.

In fact what happens is that on account of opposition the thing reaches, through the medium of opponents, to those people whom it is not possible to reach through preachers because where preachers cannot enter or reach, opponents can.

The people, whom Vivek and his colleagues were unable to convey Vivek's preaching, opponents conveyed it. May be that it reached them in a vitiated form, but it did reach them. This at least awakened their curiosity to know as to what Vivek is saying. When inspired by curiosity they started listening to Vivek's preaching, then they gradually started appreciating the truth propounded by Vivek.

One benefit also arose out of the quarrel. It was that the prominent persons of the community who were not attending Vivek's preaching, now they too started attending the preaching, may be for maintaining social peace, but they started attending. In this manner, the number of those present in the preaching of Vivek increased threefold. His followers were coming in any case, even opponents, neutrals and prominent persons of the community also started coming.

In any case his preaching was good and truthful; now his delivery had developed maturity along with natural simplicity and sweetness. His preaching clearly had the authority of his study and experience.

In his daily preaching, not only the number of listeners was increasing, but also that of his colleagues and associates was increasing

constantly. Some people, who used to come merely to visit, could hardly avoid from being impressed. Some prominent persons also developed interest in the preaching. Their interest got awakened.

Opposition, quarrel, panchyat and thereafter the commencement of the preaching of Vivek, gave the impression to the general public that Vivek's colleagues triumphed in the panchyat. Therefore, the people with the tendency to hitch their wagon to the governing group also easily joined Vivek's side.

According to the proverb - "Kharbuja ko dekh kar kharbuja rang badalta ha" i.e. melon changes its colour on seeing other melons - people having the nature of melon started changing their behaviour on seeing others.

Now the situation of Vidhisha had changed completely.

This report of the cycle of opposition, quarrel, assault, panchyat, etc. also spread to neighbouring towns. Thus, whenever neighbouring people used to visit Vidhisha for their own work, they used to invariably attend the preaching of Vivek. Whatever they used to listen, they used to discuss it at their own place.

After sometime they started coming for listening to the preaching. They also used to stay for about eight days for enjoying his preaching.

Now, the place in the temple was proving small. Dharmashala also used to be full at all times. People were unable to find a place to stay there. Therefore, when discussion took place, Vivek's colleagues proposed to the community to construct a huge assembly hall in the courtyard of the temple. When the community gave permission, with pleasure, they spent whole-heartedly and within a few days a huge assembly hall became ready.

Now the opposition in Vidhisha had almost extinguished. Many of the opponents were now taking interest in the programmes of Vivek. Remaining small number of people were keeping quiet in view of the changed environment. The group that stands up on account of its own inner inspiration is eternal; but the one that is propped up from outside does not have enough strength and capability to last long.

Along with religious awakening, social problems were also getting solved easily.

One day Vivek enlightened on the subject of dowry, a social leprosy, with logic and heart rendering arguments and made a heart touching appeal to the community that at least at the level of Vidhisha this should be abolished. As per his appeal a general meeting of the community was called in that very assembly hall and after exchange of views in detail a code of conduct was prepared in regard to the things that could be given and taken on the occasion of a marriage and all indicated their firm resolve to abide by that.

Along with dowry, environment was also created against wrong religious practices such as consumption of non-vegetarian food, eating after sunset, etc. Decisions were also taken for making appropriate arrangements for the religious education of children so that religious traditions can be inculcated in them and religious knowledge imparted to them.

There was an awakening amongst women as well. They had a separate organisation. During the afternoon when menfolk used to be busy with their trade activities, meetings of women used to take place. There used to be a preaching, but only women used to be there – the one preaching as also those listening. School for elderly women was also started for special religious study.

Within a few years Vidhisha became an illustrious town for the neighbouring towns from religious and social point of view.

While there were several benefits, several problems also cropped up. Now Vivek had his reach in every house. In every house someone or the other, may be a woman, or child or man, was coming to his preaching. They had become so much interested that they did not like to miss any of the programmes of Vivek. Thus, there was some tension in every house.

While husband used to say that he wanted meal at 9 o'clock. Wife used to say that she could not provide at 9 o'clock. Either he should

have it at 8 o'clock or after 9 o'clock, because between 8 and 9 o'clock there is the preaching of Vivek and she could not miss that.

Children used to say that they play in the evening and therefore they would have the meal at night but the mother used to say that she would not cook at night, nor she would serve. Firstly, it is not proper to eat at night and secondly, she would miss her preaching.

Wife and children used to say that they would go to cinema today evening but it was not possible for the papa to miss the lecture of Vivek.

Such quarrels were taking place in every house. Cinema houses had the complaint that ever since the preaching of Vivek had started, their revenue had declined. Similar complaints were also there from chat and betel-leaf vendors.

Thieves had some convenience. Where the entire family was sold on Vivek, their houses used to have none at home for several hours every day. Persons desirous of selling boys in the name of dowry were also disturbed. Those poor fellows who were expecting for years that so much dowry would be received were disappointed.

Most perturbed were hypocrite Pandits and fake monks because their very basis of existence was being uprooted.

It was a matter to think as to how Vivek could remain peaceful despite creating so many problems for so many people.

On the one hand ordinary people were happy, engrossed; on the other, groups of selfish people were experiencing difficulties. They were thinking about the ways to get rid of these difficulties. But no way out was in sight.

They would also find some way out or the other, because it has been said – 'jin khoja tin paiya, ghare pani paaith' i.e. one who discovers finds, should enter into the deep water.

Whatever it may be, Vidhisha was these days passing through a revolutionary period.

Acquisition of the truth and propagation of the truth are two different things. For acquisition of the truth it is necessary to live in a manner as if you have nothing to do with the entire world. As against this for the propagation of the truth, public relations are necessary. Acquisition of the truth is an individualistic task and the propagation of the truth a social activity. For acquisition of the truth, it is necessary to contract within oneself and for the propagation of the truth to reach individual to individual.

The role of the soul seeker and his personality are two different things. While on the one hand, for the acquisition of the soul and engrossment, they have the tendency to concentrate on the inner-self, they cannot remain detached from the option of propagating the acquired truth amongst the public. This duality in their personality cannot be understood easily by ordinary people. This is the reason sometimes the public becomes suspicious about them.

Although the correct resolution of their suspicion would be possible when they themselves reach in the same state, even then the life of the soul seeker is so pious that suspicion does not get converted into distrust.

When Vivek used to preach, pure spiritualism used to emanate from his voice. With his powerful voice, he used to inspire all to seek liberation from this world and say - "The soul is the only desirable object, in the real sense it is the only object to concentrate upon, it is worth acquiring, it is adorable; and the entire world is dispensable, unworthy of concentration, not worth acquiring and non-adorable. The only duty of the soul seeker is to remove the sight from the entire world and concentrate only on one's own pure eternal soul, which is constant in past, present and future. This is the only way of acquiring peace of the soul and bliss beyond senses.

He used to mention, in his lecture, with various strong arguments, the fact that the absence of the wisdom to perform one's duty is an obstacle in the tendency towards inner-self and that –

“Till such time as there would be tendencies to use wisdom to effect changes in external materials, the question of acquiring truth does not arise, even reaching anywhere near the truth is impossible.”

In addition to the ultimate truth that pure soul is a basic fundamental, it is also a fact that every substance by itself is subject to change, it does not at all need the help of external materials in its change. Even then the ignorant soul unnecessarily gets disturbed in its expectation of obtaining the co-operation of external materials. Self acquires truth, within self, and through self; external material has no role to play in this. External material is merely a motive.

One day when he was giving a similar lecture, one brother very politely expressed his curiosity – “Your statement seems to be correct but I am unable to understand - on the one hand you say that a substance is not the creator or destroyer of another substance; none does good or bad to another and none is capable of doing so and on the other hand you are always seen making so much effort to help others. Why this dual behaviour?

If you will please excuse me, I would like to ask you that when you are unable to make people understand then why this hypocrisy? Why this preaching? Why this school? When according to you everything is as per karmas – whatever, at whatever time and through whomsoever has to happen, that would happen, at that time and through that person, neither before nor after, not even by another person – if this is destined, then why this inspiration to undertake the welfare of the soul promptly?

These are some knots that are not resolved despite a lot of efforts. If you deem fit, please clarify. I will be obliged.”

Vivek said in extremely serene and matured voice – “Brother! This is not only your question, but also of the entire world. You have not said only your own thing, but also what is at the heart of all others. It is most difficult to follow this. This is our biggest problem that we want to explain

this that we cannot make anyone understand, because the understanding comes from within and not from outside.

In fact this is correct that when we accept that no one can make anyone understand, then why do we get the inclination to explain? The inclination to make others understand should not emerge. But the reality is that even though this fact is accepted with due faith in it, in the present context even a knowledgeable person cannot resist the feeling to explain. If at that time, someone understands on his own account something pertaining to inner-self, then the knowledgeable person does feel happy but he does not become proud of having explained and if the other person does not understand, the knowledgeable person does not get unduly perturbed on the basis of that very faith.

Notwithstanding appropriate faith, till such time as passionlessness manifests, the urge to explain cannot be resisted. This is the truth of the status of the paryaya at that time.

The nature is flawless but flaw exists in paryaya. Faith has accepted the nature but the voice motivated by attachment does have the flaw of paryaya. Despite its being motivated by attachment, the voice of the knowledgeable person propounds the truth because it follows faith and knowledge.

Knowledgeable person has the attachment of explaining, therefore the activity of explaining is visible. And, there are truth, faith and understanding in the inner-self; therefore, the voice propounds this truth that no one can make others understand.

I feel that you would have got the answer to your question. If so, it is all right and if not so, what can I do? Because no one can make others understand. So far as the question of trying to explain is concerned, so in this also what should I do, because despite efforts to the contrary, the feeling of explaining does occur within myself.

Try to understand from the inner-self, keep the curiosity alive – at the appropriate time you would certainly understand by yourself.”

As soon as Vivek kept quiet after saying so much, the questioner said - “I have not got the answer to the question but the doubt stands clarified.”

"I have not understood, what you want to say?"

When Vivek said this, clarifying his point he said –

"Despite the fact that the truth and the facts are not clear to the inner-self, it seems that there is substance in what you say, there is truth. The reason for the lack of complete clarity seems to be my own weakness. Even though I have failed to fully comprehend the meaning of your preaching, I don't know why my inner-self believes that what you say is the truth, there is no deceit in it. It seems as if you are not speaking, the preaching is coming from inner-self.

How easy is the expression, there is no request that others must accept the preaching. It is all right if accepted, it is also all right if it is not accepted, what an indifference. No pride if accepted, no anger if not accepted. Mind prompts to accept your preaching. Now there is no doubt in mind about you, all doubts have been resolved. The remaining thing about the question of the answer– you are saying that the answer would come from the inner-self. I also feel that it would come, certainly come."

He went on speaking delightedly. Not only Vivek but also the entire gathering was listening attentively.

Question answer session was going on in the meeting and doubts were being clarified. All were charmed, no hullabaloo, no throwing of things. No one knows when the rule that nobody would speak during the lecture was abandoned. This rule remained recorded in the proceedings of the community. The community now did not feel the need of it. In reality this rule was not against asking questions and clarification of doubts. In any case it was not the purpose to oppose this. Its purpose was to stop hullabaloo and throwing of things.

Although in today's gathering, preaching was limited and questions and answers and doubt clarification were more prominent, but the community was charmed beyond description. It appeared as if today not only the doubts of the person asking the question were clarified but also all the doubts of all present. The environment of trust had been created in the community.

All were saying that when the doubts have been clarified, the answers would also emerge.

In extremely serene environment all quietly went to their respective houses.

When a person on hearing the preaching - submerged in the flavour of wisdom and renunciation - of a knowledgeable great person and on seeing his proper conduct and matured personality gets impressed beyond limits, then he visualises so much of greatness and height in him that is not possible in his status.

He accepts him in a way as the one who has the highest passionlessness. He is no longer an ordinary person for him, he appears to him as Bhagwan. He may not be Bhagwan, but he does accept him as a monk-saint; but when he sees any of his behaviour reflecting attachment, even though it might be as per his status, then he is at once astonished; his faith receives a great blow; he starts seeing deceit in it.

This is due to the ignorance in regard to the truth relating to paryaya; when he acquires knowledge of the truth in respect of the paryaya, then his own mistake becomes apparent.

Charmed by today's environment, Rupmati was thinking -

"What greatness is there in my husband, Vivek. In spite of living with him, I could not recognise him in true form. When today the entire community recognises his greatness, then I see greatness in him. Although I knew that he was a learned person, studious, also serene, but not to this extent. It is because of his foresight that today there is peace and unity in the community and all conservative rituals and blind faith are collapsing, fondness for fundamentals has been awakened.

How much did I instigate him to fight? I also called him a coward. Not only I said so; I had started considering him a coward. But he kept his cool. He did fight but in his own way.

One day he did also say - 'Rupmati don't make haste, I will manifest the truth and at the same time keep the unity intact. Neither there shall be unity at the cost of the truth, nor the truth would be abandoned at the cost of unity. Truth is necessary for the religion and unity for the community.' But I did not understand this thing that day. Today, I have

understood the essence of his saying, when the truth and the unity both have started moving in tandem.

Now he has become like a completely passionless person. What sort of passionlessness emanates from his voice? It is so nice to witness this. How all people listen completely charmed.

Doubts of a suspicious person were displaying distrust in him, in a way he was being described as a person with double standard, but with what serenity and maturity he answered. What did he answer; in fact he unfolded his heart. Not only he, but also the entire community was absolutely charmed.

What sort of contradiction exists in the nature of a thing. Nobody can make anybody understand, but the knowledgeable person cannot resist the temptation to explain. How strange is the truth in regard to paryaya.

Thinking so, God knows in which world she got lost and she did not notice when Vivek arrived and when he changed his clothes. She became aware only when he came from behind and placed his both hands on her eyes and started teasing her.

Rupmati said – “This also might be your ‘payarya ka satya’ i.e. the truth of paryaya.”

“Yes! Yes!! There is no doubt in this?” -Vivek answered.

“Leave it.”

“Leave, what?”

“It is that this is also the truth of paryaya. How come inauspicious feelings and inauspicious activities – laughing and jokes- can be included in this.”

“It seems that you have not properly understood the meaning of ‘paryaya ka satya’ otherwise you would not have been talking like this.”

“Talking like what?”

“It is that this could also be ‘paryaya ka satya’?”

“All right then explain to me, the meaning of your ‘paryaya ka satya’.”

“Listen. In the manner, a knowledgeable person knows and accepts that he cannot make anyone else understand, even then the feeling of explaining does emerge in him; similarly, while the knowledgeable

householder knows that there is not even an iota of happiness in laughing and joking or in pleasures of five senses, even then laughing and joking and attachment to the pleasures of five senses do occur, as appropriate to his status. In the life of the knowledgeable householder inauspicious feelings do exist according to his status.

This does not mean that those are desirable or capable of being accomplished. The matter of fact is that there is their existence – its name is 'paryaya ka satya'. The knowledgeable person can perceive it i.e. he also knows that there is no contradiction in this."

"What did you say? There is no contradiction between attachment and passionlessness?"

"No, there is a contradiction between attachment and passionlessness but there is no contradiction in the simultaneous existence in a soul partly attached and partly passionless i.e. at one and the same time both can be found in a soul."

"Where the talk of passionlessness and where these activities involving attachment. I fail to comprehend anything."

"When the comprehension is blunted, then how you will understand?"

"My blunted comprehension is better than your sharp comprehension. Of what use is the comprehension that"

Before she could complete, Vivek said –

"Is it your understanding that when a person is completely passionless then only he comprehends passionlessness and he should talk about passionlessness, nourish it, and desire to acquire it only thereafter. According to you either the soul is completely attached or completely passionless."

"What else?"

"It is that to the extent attachment is abandoned, to that extent passionlessness is acquired. What is there, is there. This is the state of the knowledgeable householder who has or has not taken vows."

"I have also read several scriptures but I have not been able to comprehend your these things."

"If all these things could be comprehended merely by reading where was the need of motivation of a knowledgeable Guru?"

"Now you are talking about the need of motivation of a knowledgeable Guru?"

"What am I saying; there does exist the motivation of a knowledgeable Guru. One who disputes the existence of the motivation, he is also an ignorant."

"Then is it that motivation does something?"

"Who said?"

"You."

"What I have said is that in acquisition of knowledge, the knowledgeable Guru is a motivation."

"It was also said that one who does not recognise motivation is ignorant."

"I am still saying this that one who does not recognise motivation is ignorant and the one who considers motivation as the doer is also ignorant."

"This is highly perplexing."

"There is nothing perplexing in it, there is a confusion in comprehension."

"How to acquire the real understanding?"

"From the experience of the soul, without the experience of the soul, mere reading or listening cannot help much. Till such time the soul is experienced, the soul gets stuck somewhere or the other, he fails to comprehend the true nature of the thing. Either he gets stuck with the paryaya or he does not accept the existence of paryaya. His vision does not acquire equanimity. His beliefs are not balanced, they hang around here and there. In his vision non-onesidedness of the thing does not get manifested."

"Yes, what you say is correct."

"What correct do I say?"

"It is that till such time as a knowledgeable person is a householder, the auspicious attachments of worship of God, devotion towards Guru, self-study, preaching, etc. do exist and as also inauspicious attachments such as wife, son, etc."

"This is all right, but"

"But, what?"

"It is that while auspicious and inauspicious attachments do exist but he does not consider them desirable, capable of any accomplishment. Only that these are also found in him – it is this much only."

"After all why these are found?"

"What is there in this that you ask why? In the manner that from one point of view the soul is a fundamental that remains constant in past, present and future- for this reason soul's nature, feelings, knowledge, etc. are found therein. Similarly, at the same time, from another point of view one is husband and also father –for this reason attachment with wife, son, etc. is also found. This attachment, etc. may not be its nature, these are aberrations but these belong to it only; thus they are found in it."

Although these are not suitable for shelter, even then they are worth knowing. If these are not known, then knowledge is false and if these are accepted as ones own, the vision becomes vitiated.

The truth of the paryaya is of course worth knowing, though it may not be worthy of faith."

"What is the advantage in knowing this?"

"Without knowing the non-vitiable nature, it is not possible to acquire the shelter of the inner-self and in the absence of the knowledge of the existence of aberrations in the paryaya as per the status, we start having such doubts in the knowledgeable persons that when they talk about passionlessness, then why the behaviour involving attachment is seen amongst them? Due to the knowledge of the truth of the paryaya, unnecessary doubts do not arise in respect of knowledgeable persons and the feelings of own attachment, which cannot be avoided despite efforts, also do not disturb them. As soon as you remember that it is the nature of things to change easily, natural peace ushers.

God knows how long both of them continued to discuss in this manner.

There are certain things, which are beyond the comprehension of the normal wisdom of ordinary people, yet they visualise contradictions therein. Despite the fact that there are no contradictions in the thing, they see contradictions on account of their own ignorance. They then start distrusting the preacher rather than the nature of the thing. They are highly astonished when the knowledgeable preacher logically explains in detail and they start understanding.

In the state of astonishment, they start thinking about him indepth, they go on thinking. In this, they experience extra-ordinary happiness mixed with surprise.

Rupmati's position was somewhat like this when Vivek explained 'paryaya ka satya' i.e. the truth of the existing body and 'nimit ke sthithi' i.e. position of motivation.

She was unable to sleep now. She went on thinking that –

“Wha, what a strange truth, what a strange fact. Even though attachments do exist, as per the status of each paryaya, in a knowledgeable person who has taken vows and also in the one, who has not taken vows, he does not consider them as desirable, or even capable of being accomplished. Even while not considering them desirable or capable of being accomplished, attachments do occur in the paryaya, even while not wishing for it, it is inevitable. What a strange situation is this? It is strange but it is there.

In the same manner, 'nimit' i.e. motive does exist but does nothing to 'per' i.e. external material. This thing is also no less strange.

Motive does exist, but it does not act; it does not act but exists. Attachment exists but it is not desirable; it is not desirable but it exists.

These thoughts were constantly arising in the mind of Rupmati. The more she used to think about these strange things, happier she used to feel.

Delightedly she started humming the above lines.

"Motive does exist, but does not act; does not act but it exists."

Listening to her humming, Vivek also awakened. Seeing delighted Rupmati humming at mid-night, Vivek said – "In this peaceful night when the entire world is sleeping, with whom are you talking within yourself, what are you singing? What treasure you have acquired, because of which the sleep has disappeared and you are feeling delighted, as if your heartfelt wish has been fulfilled."

Extremely delighted Rupmati said – "Yes- yes! My heartfelt wish has been fulfilled."

"What did you say?" -Astonished Vivek said.

"It is that, my own heartfelt wish has been fulfilled."

"Then are you now going to be a mother."

"No ..."

"Then ..."

"Then what?"

"It is that, your only desire was to get a son?"

"It was, when it was. But, now it is not there."

"Since when?"

"Ever since I got entangled with your spiritualism"

"I see, now you are also affected by this disease."

"You call spiritualism a disease."

"And you call it entanglement?"

"It is an entanglement, but the entanglement which smashes all entanglements, it is an entanglement which enables you to escape from all entanglements."

"Similarly, this is also a disease, great disease that extinguishes the disease of birth and death. If one is afflicted by this disease once, he abandons the body, which is the storehouse of disease and becomes bodiless."

"Then this spiritualism is the great disease which extinguishes all diseases and an entanglement that enables one to escape from all entanglements."

"It is so, but do tell me that when I was sleeping and there was none else here, with whom were you conversing?"

"Self."

"I see! You have now started conversing with yourself. You are now becoming philosophical."

"Why, what is philosophical in this? Is thinking of fundamentals a monopoly of philosophers?"

"Such is not the case but you were also singing somewhat. You were humming somewhat."

"Yes, I was humming, also singing."

"This much I also know! I am asking Queen Saheba! What were you singing, what were you humming?"

"Yes, Raja Saheb! That is what you had told, explained, displayed that motivation exists but it does not act; does not act but it exists. Attachment exists but it is not desirable; it is not desirable but it exists."

"I see, this is the thing, now this has become your hymn, music."

"Why only hymn and music, say dance as well?"

"How can I say dance, you were not dancing."

"May not be physically, but peacock of my heart was dancing."

"You are becoming poetess as well."

"When mind is blissful; then hymn, music, dance and poem all burst out."

"The thing is like this – therefore, it has been so written while describing the monks who are knowledgeable of soul –

Ho ardh nisa ka sannata, van mee vanchari charte hon,
Tab shant nirakul mans tum, tatvo ka chintan karte ho,
Karte tap shel nadi tat par, tarutal varsha ki jhadiyon mee,
Samtaras pan kiya karte, sukh-dukhdono ki ghadiyon mee,
Antarjwala harti vani, mano jhadti ho fuljhadiyan,
Bhavbandhan tad-tad tut pade, khil javen antar ke kaliyan.

"This is about monks."

"Yes! This is about monks only, but the only difference between knowledgeable householders and monks is that monks undertake intense efforts; therefore, they live in the forest and the householder lives in the houses, but in thinking of fundamentals, householder does the same as a monk does. Yes, but it is certain that the householder does not attain that depth which is observed in the thinking of monks."

"This is all right, but I do not yet figure amongst persons knowledgeable of the soul."

"Is there a count of persons knowledgeable of the soul?"

"It is my saying that we are at present engaged in experiencing fundamentals."

"You may take it like this that if this is the state of persons experiencing fundamentals, what would be the state of those who are knowledgeable of fundamentals. What to say of passionless monks?"

"The thing you say is correct."

"Well, I say correct things only, and everything"

"And everything else also you do correctly."

"Then why did you say 'the thing you say is correct'?"

"It is difficult to talk to persons like you who believe in logic. No one knows from where do they dig out what meaning?"

"Then you should not talk to me."

"Why should not I, I would do talk a lot?"

"How would you?"

"I would talk a lot, who are you to stop me?"

"I see! Who am I?"

"Yes-yes, who are you?"

"So, I am nothing to you? Then, it is all right, we were unnecessarily tied in this bond; I was considering you as mine. I have understood today that I am nothing to you, you are also nothing to me."

"God knows what has happened to you, you are talking misleading things."

"This is correct that I am talking misleading things. Who is whose in this worthless world? When nobody belongs to anybody, then how could I be yours and that is what you have said."

• "When did I say who are you to me? I had said that why should not I talk to you? Who are you to stop me from talking?"

Rupmati, on the verge of tears, continued to speak – "If I don't talk to you, with whom shall I talk? Who else is mine here, with whom I shall talk? When you feel like fighting, you start quarrelling for no reason. What of you, you would make me cry and then sleep comfortably and then I shall cry for the whole night." - Saying so she almost started crying.

During the course of joking, the environment had become somewhat heavy. To set this right, Vivek said smilingly – "You talk to yourself. You have now learnt how to speak to yourself."

"Leave this out....."

"Leave what?"

"Nothing."

The environment, which had become vitiated during the discussion, started becoming normal again.

"Why nothing? You were saying that motivation does nothing, but on getting motivation of a small thing, you started crying."

"I see, you were testing me?"

"Testing for what?"

"That is whether or not I have understood the lesson in regard to the principle of motivation taught by you?"

"You may take it like this."

"Then tell me, whether or not I have passed?"

"First class first."

"Don't indulge in false flattery."

"Why?"

"You are calling first class first, the one who has failed."

"Why, why fail?"

"I started crying with the emergence of a slight motivation."

"What of that? This is the truth of paryaya. Despite such a steadfast faith in the faith, to laugh and cry are the manifestations of attachment and hatred; these are not desirable; laughing and crying are there for the knowledgeable person as well and also there exists an outside supportive motive. One has not to go in search for it."

"I see that the question paper covered both the principles. Motive exists but it does not act and attachment and hatred (laughing and crying) are there but are not desirable."

"Yes and you passed in both."

"How?"

"It is so that even though knowing that I have not abandoned, you started crying. This proves that sometimes laughing and crying occur notwithstanding the existence of faith."

"Is it so?"

"Yes, therefore it is said that attachment is not ascertained on the basis of association and the faith cannot be ascertained on the basis of attachment."

"Well, I could not help crying but I passed. You have passed me."

"To pass on the basis of tears would not help and does one really pass when passed by others? When you pass yourself then you would pass."

"I may, when I would, but you have."

"I had done it on the day, we were engaged."

"Oh! It is five o'clock?"

"Five"

Saying so they engaged themselves in their respective daily activities."

Whenever there is a wave of revolution, there is a natural resistance to it. As the resistance grows, the revolution gathers momentum and there comes a time when it assumes the dimension of a storm.

When the storm gathers momentum, huge Banyan trees, under whose shadow even grass cannot grow, get uprooted what to say of ordinary trees and plants?

For once, the entire environment submerges in dust, everything goes topsy-turvy. It takes some time for the new system to take place of the old collapsed system. Meanwhile some disorder occurs.

Along with the virtues of revolution, there are some inevitable flaws, because in the wave of revolution good and bad all participate. Several crude people involved in the fast moving storm of the revolution also become preachers, they are full of enthusiasm but lack understanding. For this reason several types of problems crop up.

A similar situation was obtaining in the spiritual revolution being conducted by Vivek. When the wave of revolution arose, there was natural opposition to it. As the opposition grew, the revolution gathered momentum. Then, there arrived a time when this took the shape of a storm.

When the spiritual revolution gathered momentum, then several well-established religious heads, who had a stranglehold over the community and were exploiting and misleading the community as uncrowned kings, started getting uprooted.

In this storm of revolution, the old social system characterised by rotten traditions became somewhat disorganised all over the country. New system had not yet taken its roots and the state of anarchy was emerging in the entire community.

Impressed by the influential and extremely popular preaching of Vivek, several crude and half-groomed people also became preachers

and without reaching the depths of this most pious revolution they started getting involved in the process of criticism and counter-criticism.

On the other side, religious heads had also become alert after setbacks. Consequently, there were quarrels in the community at different places and a sort of agitational feeling had crept in in the environment.

All so-called Pandits and Mahatamas, whose well-established shops were getting uprooted, came together. Although there was no lack of competition amongst them as in the case of several shopkeepers - they used to undermine each other; even then as the animals and insects, who are born enemies, forget their animosity and unite during a crisis; during the flood one can see anywhere a snake and a mongoose seated on the same branch of a tree; similarly, there was the question of survival for the so-called Pandits and Mahatamas. Therefore, they all united to wage a struggle.

All these people met at a secluded place to discuss seriously this question of survival. It was of course a decided fact that the spiritual revolution being conducted by Vivek should be opposed tooth and nail, but it was obscure as to what to oppose and how to oppose.

When a fearless Mahatama said, whatever be the situation, we have to oppose, and not lightly, but very effectively. Then a Pandit decorated with several titles spoke -

"We have to effectively oppose, all agree to this; but the problem is what should we oppose? What all they say are truths. They speak according to the scriptures, they put forth their point of view logically and along with proof; even then by opposing them, do we oppose scriptures? This will be like cutting one's own feet with an axe....."

Even before his statement was complete, another Mahatama roared -

"Whatever it be, for once we have to come face to face; even if for extinguishing both the eyes of the enemy, one of our own eyes has to be sacrificed."

"This step would be suicidal."

When a sober learned man said this, second said - "During crisis, sometimes this has to be done."

A voice came from the rear – “What sort of danger has appeared that we undertake such a dangerous step?”

“I see, you do not yet visualise any danger. Where are you sleeping? You would realise when everything would have been destroyed.”

“What would be known, we do not have any inconvenience.”

“Today the calamity has affected others, tomorrow it would affect you. Why don't you think this?”

“We will see, when it comes.”

“What will you see then, by the time you see, the wealth would belong to others.”

“If it so happens, let it happen. Is there our monopoly for all times to come and where do we get the wealth? Those who are getting need think. Why all should get killed with them?”

“Brother! In this where is the question of getting killed? In this we are talking about some arrangements so that our lives may continue in peace as hitherto.”

“You live in peace, who is obstructing you?”

“If you knew this, you would not have talked like this. You know nothing and go on interfering unnecessarily.”

“I see, I interfere unnecessarily and you ...” - When he lost his temper while saying this, some others caught hold of him and pacified him somehow.

Although he was pacified, he went on telling – “After all let me know which mountain of difficulties has fallen on us, so that”

Before he could finish his statement, one important Mahatamaji explained – ‘Brother, you do not know; these days these modern boys go to Vidhisha and return after learning God knows what from that stupid Vivek? His magic is so overpowering on them that they do not give importance to any one else. Neither they salute us nor they display the same faith in us as they did earlier.’

“Let them not, what happens if a few do not? There are hundreds who salute us and have faith in us. What difference does it make if these few do not?”

"If the matter was this much, it would not have mattered; they instigate our clients as well. If this continues, a few would become a large number and gradually there will not be any one who would ask for us, everything will be lost."

"These few boys would, what are you saying?"

"I am not saying, I am showing you what is happening. Go to Vidhisha and see how everything has been destroyed. Thousands of people from that place used to run after us; today nobody even remembers us. If this continues, we would have to abandon this staff and wooden pot and will have to search for some other occupation."

When practically everybody supported this, then he understood the seriousness of the situation. But the matter stopped here that this has to be opposed effectively, but it was not known as to what should be the issues for opposition? Opposition would not be effective without raising some issues.

When one said that the issues should be decided in today's meeting, then second said – "Issues also must be strong, should be such that all can understand them easily and on the basis of which ignorant public may get agitated easily."

"This is correct; without this the opposition would not be effective."

"This is so"

While this talk was on, one of the experts in this art, wrestler wise man said –

"Leave this task to me, I"

"It is not appropriate to delay the matter by leaving it to someone, if you have any issues why not let us know?"

Looking here and there he said – "I will tell, I will tell; but how this can be told in an open meeting?"

"Arre Brother! Here all are our own, none is an outsider."

"What time it takes for our own to become outsider? The magic of Vivek is somewhat like this. Till such time as his staff is not used, they are ours, later..."

"What are you talking? What you think of all? You are the only one who is honest and all others are for sale, even if someone is sold, your name would be the first."

"What did you say?"

"I...., this is my out right insult."

"You have insulted everyone."

When the quarrel seemed to go out of control, certain Mahatama had to intervene. Finally, when the wrestler wise man was respectfully asked to unfold his plan, then he disclosed his feelings somewhat in this manner –

"Brother! Why do you give importance to Vivek? He is an accomplished wise man and a great man of good conduct. Those crude half-groomed people who, influenced by his preaching, have joined his mission should be provoked by invoking all sorts of irrelevant and absurd questions. Subsequent to the provocation when they start criticising modern monks or rituals, then rumours should be spread by exaggerating things; these should be propagated at different places, then environment can easily be created against Vivek."

Second said – "This is all right, but what if they do not get provoked?"

"Why would not they? After all they are not yet accomplished; when we throw a lot of mud at them, then it would not be possible for them to keep quiet."

"They are highly disciplined. Therefore, if Vivek tells them that they should not get provoked whatever be the circumstances, then whatever you may do, they would not get provoked. Don't you know, this is what happened in Vidhisha."

"Might have happened, you do not worry about this. If this plan does not succeed, I have other remedies."

"What are they? Why not tell?"

"You want to understand everything today, some"

"The matter should be explicit. We would not come again and again to ask you."

"All right, if you are so keen to learn, then listen – if his colleagues would not get provoked, we would send some of our colleagues and turn them into his fake devotees and they would act as per our instructions. Then everything would fall in place."

"Wha! What a brain you have got? If you were in politics by now if not the Prime Minister, you certainly would have become the Chief Minister of a State."

When one said as above, the second also gave a pat – "The matter is like this; when we have such experts then we would certainly succeed; there is nothing to worry about."

On reaching this conclusion, they all were perfectly satisfied and the meeting came to an end.

We do not have as much interest in self-study of spiritual scriptures, as we have in lustful pleasures and passions and in the study of the literature that sustains these. There are very few people who would have studied from the beginning to the end a spiritual, theoretical or philosophical treatise. Ordinary people do not study in a disciplined manner and there are very few learned persons who study any great scripture on a continuous basis. When we cannot study any scripture from beginning to the end on continuous basis, then how is it possible to reach its depth? When we are not interested even in reading it on continuous basis, then how we would know and get acquainted with the eternal nature of the eternal thing propounded in it?

We would have never left half-read any novel, etc. that sustains lustful pleasures and passions, we rest only after it is complete; on account of this we even forget meal. Did you ever forget a meal while studying spiritual literature? If not, take it for granted that our interest in spiritualism is not as great as in lustful pleasures and passions.

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The attitude of a crowd is extremely strange. Wherever it turns, it turns. Leave aside the truth, crowd does not go into the depth of facts; this is the reason it becomes the victim of propaganda.

This era is also an era of advertisements. The thing that is advertised most succeeds; nobody is interested in the things that are not advertised. Today the importance of advertisement is greater than the good quality of the thing. A thing of good quality does not sell without advertisement, whereas spurious goods sell well on the basis of advertisements.

Articulate vendor of pungent grams sells ordinary grams after applying chilies and salt and by using the grace of chilies and salt in his voice at the same price that the best sweets do not fetch without appealing advertisement. Nobody looks at their real price, people buy happily and eat with taste.

If an untruth is repeated hundred times, it appears like truth. Making this concept of advertisement as their ideal, opponents of Vivek started huge propaganda. At different places environment was being vitiated against Vivek and Vivek's followers.

It was being said that they have amended scriptures. They are against saints and Mahatamas. They believe that liberation can be achieved through lustful pleasures. They want to gain control over our shrines and temples.

They raised the slogan - 'Dharma, Dharmayatan, and Dharmatma are in danger'. Orders were issued at different places to outcaste them, there was preaching and plans were also afoot to expel them from the community.

Civilised and educated community was alert and therefore they could not get much success but they were able to create tension in the environment; they did vitiate the environment.

Opponents kept the name of Vivek's colleagues, followers and admirers as Vivekis. Without giving names and addresses, they started propagating in a planned manner in pungent and sarcastic language that Vivekis have said this, have said that; have done this, done that.

Statements of the following type started appearing in newspapers controlled by them –

“Once I was travelling in a Railway train. There I met a Viveki drinking tea at the tea-stall at the station. When I asked him do you drink tea of the hotel? His instant reply was ‘what is there in it? This is the action of a non-living material. When he was told about the meditation of monks, then Viveki started criticising monks, he started abusing them, he mentioned them as hypocrites.”

It was being said and published, without any proof, that Vivekis quarrel in the temple, they keep their literature and remove Puran.

When the wise men of the community asked them to produce proof, they themselves started undertaking such acts and blaming them (Vivekis).

This chain of events moved very fast. They also got success at a few places; misguided by them, the community at those places got angry and thereat the real literature and Vivekis were disrespected.

Those people were acting very cleverly. They used to quarrel themselves and put the blame thereof on Vivekis. They used to assault and then cry ‘hai ram mar dala’ i.e. Oh God! I have been beaten.

Although the entire community was aware of the peaceful nature of Vivekis and they were finding it difficult to believe that what was happening was being done by the followers of Vivek; there was however no response from the followers of Vivek and their propaganda was at its zenith. Therefore, they were also getting confused. Ordinary people did become the victims of their well-organised propaganda.

At one time the situation became so delicate that it was apprehended as to what might happen?

Someone used to say that the entire community would be extinguished in this fire of infighting. Someone used to say that this spiritual revolution would fail. Someone used to say nothing of this sort would happen. Yes, it is a fact that this country, this community, is already divided into several religions, several sects; one more would be added amongst them. A new religion or a sect would come in existence. Nothing more than this would happen.

Someone used to say – “Brother, this Bharat is a great country. It has the capacity to digest everything; it digested Mughals, it digested Christians. These religions came from outside; when Bharat absorbed these religions then what is great about these people? This is born here, everything will be all right within a few days. Great revolutionaries have born in all areas here and all vanished with the passage of time. There is nothing to worry about.

Although the opponents of Vivek were acting with great cleverness; they themselves used to raise a quarrel but never allowed anybody to know that they were involved in it. Either they used to place the blame on Vivek or it used to remain undetected as to who did it? Even then when they felt that their objective was about to succeed; what about to succeed, has in fact succeeded, then there arose amongst them the desire to get the credit for defeating the revolution or for protecting the religion.

In the manner revolutionaries used to remain in hiding during emergency and never used to tell that they had accomplished the task; but when the emergency was over, elections took place and the government changed, then they used to say bravely that they did this and they did that. The credit for this is due to us, the credit for that is due to us.

Thieves do not quarrel at the time of the theft but at the time of distribution. Similarly, when the opponents of Vivek felt that they had succeeded, then, with the objective of claiming credit for it, they started printing in their own newspapers, along with the photographs, that they threw out Vivekis from those places, burnt the literature, drowned it (literature), etc.

When the culprits of the crimes appeared before the community, along with photographs, it did not take long for the situation to change.

Now they were not in a position to claim that they did not do it.

What they considered their final victory turned out to be an interval in the fight. Their real face appeared before the peace loving community. Now, their situation was like that of a heron, which cannot swallow the bone that is stuck in the throat nor able to throw it out.

Now they could neither deny their evil deeds, nor were they willing to accept their faults. They had desired to earn credit, become martyrs;

but they got reprimand and scolding from the community. But, were they prepared to accept defeat?

They again called a meeting to discuss the present situation and to work out future programme. The position of the persons who published or got published photographs with the desire to be known as martyrs was pitiable. They were under attack from all sides.

Someone was telling – “They have messed up everything. What was the need to publish photographs and to brag that they had done this, they had done that - when it was decided that they would perform the tasks but blame all these on Vivekis.

Second said – “Then, how they would have become leaders, how the world would have known their names?”

Third said – “If only name was to be earned, this should have been done through some good deed. What ...”

Fourth said – “Well name has been earned, whether it is good name or bad name.”

On this he agitatedly said in the tone of a martyr – “Why bad name? Have I committed a theft?”

“No Sir, you have done an excellent job. The world writes good literature, gets it published, distributes it and you burnt it and drowned it. This is not a theft, this is an act of honesty, act of bravery.”

Angrily he said – “It is.”

Then everybody started laughing. One of them said sarcastically – “Brother, he should be awarded Mahaveer Chakra. That's too at the hands of the President, on the 26th January, at Delhi, the capital of India.”

On hearing this he lost his temper and started shouting loudly God knows what sorts of things? No one knows what he went on saying. Nothing was heard in hullabaloo; whatever was heard in broken words implied thus –

“I make efforts, I undertake the task and you earn the credit. What proof would have been there later on as to who did what? Lakhs of people worked during the independence struggle, but the names of only a few of them appear in the history. I would have remained a stone in the plinth and the credit would have been earned by these big-wigs.”

When somehow he was pacified, then one of them said – "I see this was the thing; there was the question of name - Brother, how could there be name in it? All right now, you have got the name, now your name will be written in golden letters."

To ensure that it may not flare up again, one of the important persons intervened and said – "Brother, why not stop this unnecessary controversy. Whatever has happened, has happened; now that step cannot be undone. Think of some other remedy to counter it, why are you wasting time unnecessarily?"

Now the blemish cannot be wished away, because when everything has been published along with photographs in his own newspaper, this cannot be denied and said that all this was not done by him. The only one way out is that they should be discredited in some bigger scandal."

"Could there be a bigger scandal than this?"

"Why not? As a matter of fact, what is not possible, you need somebody to act, every thing is possible."

"When we have been discredited for burning the good literature and for drowning it, then they have to be discredited for dishonouring the statues of Bhagwan and for drowning them. Then only the matter would attain equality."

"But they can be discredited only if they dishonour the statues and drown them."

"Now if you want to be truthful Harischandra then how could you oppose. If we have to oppose, there is no point in saying that when they do then we would be able to do something. They may or may not do but we should continue our propaganda."

"When such an event has not taken place anywhere, then how all this would be done?"

"You don't know, where the world of today has reached? Today the tank or the well is not dug and the plan is passed, payment is made, the tank or well is refilled on paper because of the impure quality of water and the payment is made also for refilling."

"This is all right but how this would work in the case of statues?"

"What is there in it? First make noise that certain statue from certain temple was being carried quietly by some Vivekis for submerging in water, don't say were carrying say they carried. While they were submerging it in the water, someone saw them and after receiving the scolding they quietly restored the statue in the temple. In this where is the need for them to do anything; everything has to be done by us only."

"This will be a major sin?"

"Sometimes everything has to be done for the protection of the religion. 'Apatkale maryada nasti' i.e. limitations are not to be observed in emergency. Why don't you understand this and what major sin is involved in this? What are we doing that this would be a sin? We would only talk."

"Yes, what Bhai Saheb has said is correct. What are we doing except talking? It would have been a sin, if we would have thrown the statues in the water with a view to putting blame on them."

"Why?" Is it that speaking lie, putting false blame on others is not a sin? Falsehood is also a sin."

"You are debating; has this not been told that sometimes everything has to be done to achieve the objective."

"Even then...."

"Even then what? If you desire to be truthful Dharamraj then sit at your own home; for the success of his objective even the truthful Dharamraj also spoke untruth once. When he had said to Dronacharya 'Ashwathama heto Guruvar, kunjaro va naro va' i.e. Guruji it was Ashwathama, elephant and not the man' and besides we do speak lies day and night in our business, may be once or twice in this as well."

Listening to his statement practically everybody said simultaneously--

"What you say is correct."

On receiving encouragement he said with a view to explaining --"I had said correctly even then. What a good plan that was but publishing in newspapers destroyed everything. But this time there should not be such a mistake. The task should be undertaken with utmost care."

Meeting was over after reaching this conclusion and once again they happily returned to their respective houses. ●

When the wolf's death beckons, he rushes towards the town. Whatever might be one's destiny, his wisdom acts accordingly, his efforts also move in that direction only and he also gets advisers and associates accordingly. It has been said –

“Tadarshi jayate budhivaryavsayasch tadarsh:

Sahayastadarsha: santi yadarshi bhavitvayata.

Vivek's opponents also, according to their destiny, started this propaganda forcefully that Vivekis submerged in water statues at a certain place, at certain place they damaged the statues.

Depending on the opportunity at the particular place, they started propaganda suitable to that place. At some places they took the shelter of caste, at some places they raised the slogan of groupism, at some places they tried to create disruptions on the basis of differences between poor and rich. Monks were being instigated by telling them that Vivekis are against monks. Vivekis are instigating public against monks, they prohibit them from serving meals, etc. to monks; they call them hypocrites and frauds, etc. God knows what sorts of things were being told. According to the proverb ‘once beaten twice shy,’ the community did not believe them because they had earlier seen their lack of authenticity.

Despite their utmost efforts, apart from certain stray incidents here and there, there was no upheaval in the community, which they were expecting. They thought that there would be an uprising in the community due to their propaganda and their all mistakes would be forgotten; but the memory of the community is not as short as they had thought.

When they saw that this adverse publicity is also not having any effect over the community, they went to Acharyas and monks. When they went to the Acharya of a sect; seeing all coming together, the Acharya said smilingly–“Tell me how come all the prominent persons have come together, is there anything special?”

One of them responded – “Maharaj! You already know that these days these Vivekis have created such an upheaval that it has become difficult to live due to them.”

“Why, what are they doing that prominent persons like you are also finding it difficult to live?”

‘Maharaj, you are asking what they are doing? If there is one thing we may tell, what they do not do? They are doing everything that pleases them.”

“All right, they might be doing, what is hurting you due to them? And even if there is, what can we do? This world is like this, every one does what he thinks best; how are you concerned with that?”

“Why are not we concerned, do we allow everything to be destroyed like this before our eyes?”

“What is the relationship between their activities and your destruction? I am unable to understand this. You are now aged, why you are getting involved in complications? Let children may do what they think best and you meditate on soul, join us, why are you extending this world for nothing.”

Serene looking Acharya Mharaj went on saying but there was no effect of his words encouraging renunciation; because they were busy with their own agenda. They had not come to listen to the preaching of Maharaj Shree, instead they had come to persuade him, through their expert articulation, to join in their conspiracy. One of their vocal speaker intervened and said – “This is all right, but?”

“But what? Acharya Maharaj said continuing his narration – “Brother! This world would move like this only; its problems are never going to end. One problem is solved another would crop up. It is not advantageous to waste this rare human incarnation in solving these problems. If you agree with me I would say leave all these matters and accept monkhood and devote yourselves in the devotion of the soul. This is the only way to achieve happiness. Apart from this there is no other way to acquire peace and happiness.”

Even before his narration concluded another visitor said –

"Maharaj, we want to live in peace, provided one is allowed to live in peace."

Maharaj said with the same seriousness – "Who can disturb the peace of those who themselves remain peaceful? Let somebody may disturb my peace, then I would recognise. You are yourself disturbed from inside and want to blame others for the disturbance created by you; such unethical behaviour is not possible in spiritualism.

Nobody has power to disturb the peace of the persons who internally remain peaceful. Even if the entire world becomes topsy-turvy, their peace cannot be disturbed."

Maharaj was saying, engrossed within, but who was there to give attention to his saying? All were watching each other's face. After all third person gathered courage to speak –

"Maharaj, in such environment only saints like you can remain peaceful. This is not possible for men like us. We are"

"No brother, no. Don't tell this. All souls are equal, none is small or big; every soul is by nature Bhagwan; if efforts are made Godhood can be achieved even in this incarnation but only when efforts are made towards inner-self.

But human beings do not look towards inner-self and engage in the matters pertaining to external materials. Our soul, which is the storehouse of infinite eternal power, does not look at itself and its sight is engaged in spotting mistakes. Also, he does not see his own mistakes, but of others; therefore, he remains extremely unhappy and restless.

Brother! The reasons for one's happiness and misery are within oneself, not in others, search them within oneself and not in others. For time immemorial this soul is suffering due to one's own mistakes and one can be happy by eliminating one's own mistakes. But till such time as he searches the reasons for his misery amongst external materials, leave aside his being happy, he would not be able to acquire the path of happiness.

The mistake is not all that big. It is merely that he has not seen oneself, not known it, not recognised it, not experienced it; not got immersed in it, not reveled in it; if he corrects this mistake, knows and recognises oneself, gets immersed within oneself, revels in it, enters into it, concentrates on it, then he would get transformed into Bhagwan; but only when he acts thus."

Maharaj was engrossed in his own flavour and went on narrating but the patience of the deputation was wearing thin. It was not at all concerned with the Maharaj's spiritual nectar. As they all were busy men, who had time to listen to irrelevant and absurd preaching of Maharaj? If they knew all this, they would not have come to Maharaj. As it is they did not come. Today they had an important work. Therefore, they had to come. It was their desire that Maharaj should issue an order against Vivekis. But here the talk was not coming to the point. Maharaj started talking about soul, etc.

What other work Maharaj has, but all these are busy people. Where do they have the time to listen all this? They have to run the house, look after the community. They are not jobless like Maharaj but what to do, today they got caught and therefore they had to listen to everything.

They had to listen a lot from Maharaj but their patience was now giving way. Finally, one of them summoned the courage and said -

"Maharaj, the path to become Bhagwan is what you have shown; but at present we have not come to become Bhagwan. At the moment please listen to somewhat we have to say. You have been narrating your preaching only."

Experiencing clearly the bitterness in his voice, Maharaj said -

"All right Brother! You tell your thing. Now I will listen to you. It seems that you have felt somewhat bad about what I have said. But, what can you get from we monks, except the talk of spiritualism? All right brother, say, what you want to say."

All said simultaneously - "This is that you issue an order directing boycott of Vivekis."

"What did you say, an order and that too of boycott?"

"Yes! Yes!! Saheb, we people desire an order of boycott, so that they can be brought to senses."

"Are you in your senses? Do monks issue orders, they merely preach with the objective of benefiting others, even that is not their main job, the main job is to study and meditate."

"When monks do not give orders, the question of issuing an order to boycott does not arise?"

"No, Maharaj, it is written in scriptures that Acharyas give orders."

"I am aware but these are given to the monks within the sect - not to householders - because they are under their discipline. Householders may or may not obey, then"

"Why they will not obey, they will have to."

"How they will have to obey?"

"If they do not obey, we will force them to obey, you do issue the order."

"What order shall I issue and what you would get obeyed? When you yourself have not obeyed."

"What has not been obeyed?"

"It is that when I was inspiring you to devote yourself for the welfare of your soul, then leave aside obeying, you did not even listen attentively, you displayed dislike, indicated anger. When nobody listens to the preaching then who would listen to the order? This world is like this - everything would move like this only."

"Then you will not sign the order"

"What sort of order, what sort of signature, it is our preaching to everybody, this is the order that all must live in peace, be happy and engage in one's own welfare."

"Let us go Brother, we got the order." - Saying thus people left that place.

When we lose one of our important things and are unable to trace it despite normal search, then we start looking it at places where the chances of its being found are remote. Therefore, it is said that 'khoi hui thali ko log gagar me bhi khojti hi' i.e. people search the lost plate in a pitcher as well.

Because of the acute attachment with the lost thing, our normal wisdom disappears. This does not happen only with ordinary people but also sometimes with highly learned persons who are seen doing such things. Shree Ram's condition was also somewhat similar due to separation from Sita. He had started inquiring from animals and birds of the forest - even from trees and creepers about her. It has been said -

"Hey khag mrag he madhukar shreni,
tum dekhi Sita mrag naini"

Such is the condition when whomsoever he considers everything in life is separated.

Persons whose living as also their prestige had been endangered due to spiritual revolution organised by Vivek and as despite several efforts they were not getting any success, their state had also become like this. Now, they had also reached the stage 'marta kya nahi karta' i.e. one is prepared to do anything for survival.

This was the reason that those people reached passionless monks and Acharyas in such a state of distress and expected that they would order the boycott of Vivekis merely for their asking. They did not think as to how could they do such a wicked thing, when their ideal is to maintain equanimity between a friend and a foe. About them it is said that -

'Ari-mitra mahal-masan kanchan-kaach nindan-thuthikaran,
Ardhavataran asipraharan me sada samta dharan.'

How those saints could support the suicidal step of breaking the community?

It is the function of the awakened wisdom to think all this. Persons whose wisdom is distorted, who are opposed to wisdom, what can be expected from them except such misadventures?

After having been disappointed at one sect, they reached another sect. On arrival at another sect, they started talking in such a planned manner, that it would appear that they have already got the order of boycott of Vivekis from the community from the other sect. They thought it appropriate to act cleverly, as there was the danger of being exposed in plain speaking.

One of them spoke as per the predetermined plan – “Maharaj we have been to that Acharya Maharaj. He listened to us very attentively. He also encouraged us. He said that the religion was surviving due to our efforts. We have been highly impressed by his greatness.”

“I see, you are coming straight from there.”

“Yes- yes, Maharaj. He has conveyed to you his salutation. He was praising you profusely. Was saying -.....”

“All right, all right; you all are on a visit to all sects.”

“Yes- yes, Maharaj, this is so.”

“Why, what calamity has befallen?”

“Calamity! There is nothing like a calamity. We came like this only. We had not visited you for some time, so we thought of visiting you.”

“I see, then it is all right.”

When they saw that the matter was not progressing, they said the same thing again- “Maharaj, we told that Acharya Maharaj that Vivek and his followers oppose monks, they consider it as a sin to give meals to them.

We also requested him that we desired to explain on his behalf to Vivekis that they must stop the opposition of monks, otherwise they would be boycotted. We believe that they would mend themselves in case we used his name and there will be peace in the community. We also seek your permission for the sake of the peace in the community.”

Listening to this, Acharya Bhagwan became extremely serious and thoughtful. After sometime, he spoke somewhat worried – “Then, did he give you permission?”

"What of permission? He went to the extent of saying that he desired that the peace in the community should be maintained. Everybody should engage himself in his uninterrupted religious pursuits. This was his preaching, this was his order."

Maharaj again remained silent for sometime. Finally, he spoke – "I do not follow anything, after all what do they say? Let me also hear."

"Now what do we say in front of you, we hesitate even to narrate. The type of things they talk, we cannot even tell them. In short you may understand that they criticise monks, call religion as fraud. We are unable to tolerate your criticism."

"If you are unable to listen, never mind. You tell me, I would like to listen. The thing nobody can listen, a monk can; what cannot be tolerated by anyone, a monk can tolerate. It has also been said that –

'Khodh-khadh dharti sahae, kaat-kut vanrai,

kutil vachan sadhu sahai, aur se saha na jai.

Tell, you tell without any hesitation. Why are you afraid? You are not telling on your own. Brother! You are merely telling what they are saying; tell – do tell, I want to know."

Listening to the affectionate narration of Maharaj they got encouraged. They started believing that perhaps their work would be done. Therefore, one of them started saying- "When you are keen to know, then I narrate somewhat, Maharaj. They say – 'The entire ritual is worthless without understanding the soul; zeros, like zeros without a number. Worship and devotion without the recognition of the soul and Bhagwan is not the religion, it is a fraud. Monks who engage themselves in worldly affairs, instead of undertaking meditation, study-reflection-thinking are not monks, they are hypocrites.

One substance cannot benefit or harm another substance. The change of each substance is entirely independent. None is dependent on someone else. The soul is itself the creator of pleasure and pain, nobody is the creator or supporter of somebody else.

Even Bhagawan is merely the knower and spectator of this world, not a creator-supporter. He does not give to or take from anybody. One

who worships Bhagwan for the sake of lustful pleasures is not the devotee of Bhagwan, he is a beggar of lustful pleasures, a beggar.

Like this God knows what sorts of irrelevant and absurd things they talk, I do not understand anything."

On hearing this, astonished Maharaj said –

"When you do not understand anything then what for this opposition? Brother, what is there in this? All these what you have said are all truths. All this is written in scriptures at different places. If you place scripture before me, I would also say all these things and what else can I say?"

"Yours is a different matter; if you say, we would listen, but ..."

"Why my saying is different?"

"Maharaj! Where you are and where are those boys who were born yesterday, Pandit in twenty days; they wander to teach us a lesson, they call us frauds, hypocrites; they also say whatever they feel like about our Gurus. How can we listen all this, how can we continue to watch this? If you find any fault in us, do tell us, we all are prepared to listen, catch our ears, but those foolish"

"Brother, what foolishness is involved in this? All these are preachings of the scriptures, do we oppose scriptures by opposing these?"

"No Maharaj, we do not want to oppose scriptures, we have to oppose them and oppose them firmly; we need your blessings in this."

"Why"

"Why what? Like this only."

"Like this only, then I cannot be a party to the fulfillment of your passions."

They were disheartened at the hardened attitude of Maharaj, but controlling instantly said politely – "Maharaj, you have become angry. There is nothing like the fulfillment of our passions in this, instead it is the matter of the protection of the religion. What more do we tell you? These people do not even salute you."

"If not, let them not. I would not get liberation merely by their saluting me, nor my liberation would be withheld by their not saluting me. I have

not become a monk to make them salute me. I abandoned my home for welfare of my soul, therefore, do not involve me in these affairs."

Seeing that the matter was going out of hand, another colleague intervened and said with a view to trying to set the things right -

"Leave aside what he says, Maharaj, he does not understand anything. What purpose you have in their saluting or not saluting you? You are a passionless saint, what you have to give to or take from anybody. But the fact of the matter is that if this continues for sometime, one day the situation would arise when there would not be anyone to offer you meals and water."

"If I do not get, it is all right, I have not become monk for meals; stop worrying about me, do your job. You are tempting me with meals and frightening me of my not getting meals."

When they saw that the matter had gone too much out of hand and it did not seem likely to improve, third person said, exercising the last resort -

"It seems Maharaj that you are also affected by the Vivekis. If it is so, then you will also have to face the opposition of the community. The community is unlikely to tolerate this any longer. You must think first of this before taking any step. Who knows you also might have to face the boycott of the community."

Maharaj could no longer hear their talk and he left that place. All of them were dejected like defeated soldiers, sorrowful, started looking at each other's face and got up and left.

While walking one said -

"Today was a bad day, God knows with what omen did we leave our houses? God knows whose miserable face was seen early this morning."

With a view to lightening the heavy environment, second said -

"Try to remember, whether you happened to see mirror immediately after you got up."

On hearing this, all laughed heartily even in that vitiated environment.

Success generates unity and failure division. When success after success is achieved in a task, then our enthusiasm increases and many people join us; morale of the workers becomes high and a new ambition arises. While the organisation assumes a huge shape due to the addition of new members, steadfastness also develops; but when an organisation has to face failure, then cracks occur therein. Its members start avoiding each other, they do not only criticise each other, but also try to place the blame of failure on each other. This process of blaming and counter blaming goes on to the extent that sometimes the situation reaches on the verge of division.

The well-known example of this is the failure of Congress in 1967, which resulted in the split of the well-organised Congress in 1969. The division of the Congress in 1978-79 is also the result of failure. Janata Party also broke up because of failure only.

When Vivek's well-organised opponents returned from Acharyas of two sects after failure, unpleasanties were exchanged between them. They started telling unpleasant things to each other. The environment at the beginning of the meeting that was called to prepare the future plan and programmes became agitated.

When people were informed about the discussions with the Acharyas of sects, they got divided into two groups. While some people were questioning their wisdom to visit Acharyas for this purpose, some others were of the view that attention must be given to what Acharyas said and opposition to Vivek abandoned.

One of them said – "When we went to Acharyas for guidance, then we must adopt the path suggested by them."

Interrupting in between, the second said – "Who had gone to seek their guidance, we had gone to guide them?"

"You were telling just now that you said to Maharaj that you were visiting him for guidance."

'Yes-yes, we did say so.'

"Then."

"Then, what?"

"It is that why are you now telling that you did not go to seek but to give guidance."

"If you do not understand, what should we do?"

"What is there in this which cannot be understood."

"It is that for giving guidance also one has to say that we seek your guidance."

"I see, this is the thing. I am unable to follow your diplomacy."

"If you do not understand then why you are interfering?"

"I interfere and you"

Before he could say anything further, third said - "Leave aside these things, tell us whether or not he accepted what you said?"

"The talk did not reach the stage of accepting or not accepting. He did not even listen to us, he continued to convey his message, he went on preaching us. He spoke about soul-Bhagwan, same old routine things."

"And you went on listening, here you do not listen to anybody, except yourself."

"If we were not to listen, what we could have done, run away? We had to tell our thing as well, therefore, we had to listen till he kept quiet."

One spoke from the rear - "Tell us somewhat, what did Maharaj say?"

"I can not recollect."

"You must be remembering something."

When he did not reply, second said - "Maharaj wanted him to join his sect. He was saying - why you are getting involved in these quarrels? Come to us, become a monk."

"Then he did not become?"

"If he would have become, would not we have been orphaned? Then who would have done manipulations?"

Laughingly, third said - "He would have done and who else? If not here, there."

"What he would have done there? There he would have been required to turn beads, turn beads."

"Would have turned beads, and"

"And, what?"

"And that what he is habituated of, habits do not go away easily. He might have given up theft but not manipulations."

The environment had eased somewhat. Supporting this, fourth said – "These monks are also interested in increasing their numbers, whomsoever goes to them, they try to shave his head."

"If they do not shave head, from where would they get? They do not produce children."

"This is all right, but"

"But, what?"

"It is that, he found him only to shave his head. He did not know that he is the Guru of Gurus. God knows how many heads he has shaved? He wanted to shave his head."

"Whereas he had gone to shave his head."

"Finally, what happened?"

"What could have happened? Nobody could shave anybody's head, that is all."

"Then what is there to cry?"

"This is that our Guru had to face a defeat."

When the environment was getting rather too light, one somewhat matured person said – "Has this meeting been called for this. There is a question of survival and you are cracking jokes."

Listening to his roar, there was utmost silence. Then everybody was worried. He continued his narration with same seriousness – "Finally what happened? Tell us this so that we may proceed further."

When it was told that he completely declined to issue the order of boycott, then one said – "Then you did not say anything?"

"Why did not say? We were not prepared to accept defeat easily. We told him plainly that he must understand that we are not fools that we would run after him, arrange for his meals, arrange for his movement from one place to another and he would not listen to us."

"Then you did say everything."

"Yes-yes, we did say everything, even that it might so happen that he himself might have to face boycott."

"Then you shot the last arrow as well."

"If not, what could have been done? When nothing was working, then."

On listening their narration some people got angry and demanded that they should apologise to Acharyas for their insulting them. Some were congratulating them. Environment became highly charged.

This was an eye opener for the persons who had real devotion towards monks. The devotion towards monks of those who were trying to control the community in the name of the monks had been exposed. It was no longer possible to explain to them on the basis of ethics. The entire meeting got clearly divided into several groups. Now, it was impossible for this meeting to reach any conclusion. Agitation was increasing constantly.

Clever persons who understood the delicacy of the situation declared the meeting closed with a view to avoiding further agitation.

Now the people, divided into various groups, were talking all sorts of things. Some were thinking of forming a separate group. Some were discussing the possibilities of joining Vivek's group. Some were desirous of visiting Acharyas for finding the truth. Some appeared determined to follow the guidance of Acharyas.

Despite all this there was a big group which was still determined to proceed on the same lines as hitherto.

When all people had dispersed and only some important persons even amongst the deputationists were left, they started thinking seriously and finally they reached this unanimous conclusion that when the situation has got so much out of hand, then in such a delicate situation they should again seek the guidance of the same Mahatamaji who had put them on this path. He would suggest some way out.

With the determination to reach the shelter of the same Maharaj next week, they also went to their respective houses.

No one can save the persons whose destiny is faulty from their misdeeds because their wisdom also acts accordingly i.e. as per their destiny. They also get advisers like that. Why do they get, in fact they themselves go to such advisers and if someone gives correct advice, not only they do not agree to it but also they do not listen to him.

The matter of fact is that what has to happen, entire reason therefor becomes easily available. In this manner that work does get accomplished.

Despite their returning empty handed from Acharyas of two sects, Vivek's opponents did not abandon their determination to have Vivek and his colleagues boycotted from the community. The preaching of Acharyas also did not have any effect on them; they did not get upset even due to the opposition of some colleagues. Some people even separated from them on this issue, but they were bent upon achieving the expulsion of Vivek from the community.

Thus, according to their prior decision they reached that Mahatamaji, who had initiated them into this task in the first instance, encouraged them.

That Mahatamaji was also pleased within himself but said roughly in a complaining tone —“How you have happened to come, today?”

“Yes, we have come to visit you only.”

“That I am able to see, but I am asking as to what sort of calamity has befallen that it became necessary for you to come to me?”

“What is there in it, we do visit you from time to time.”

“But this time you have not been seen for years.”

“Little work”

“Yes-yes, you were busy in your work, to me also you come when there is some work. Businessman does not move even a step without work and if he does, it may be understood that he is not a businessman.”

"Maharaj, you know everything, now what to tell you?"

"All right, tell me what is the work?"

"Work, there is no work, just like this only."

"It is all right, I know everything; now do tell me, why are you hesitating? Brother, my work is also to solve the problems of all. My life is devoted towards the elimination of the miseries of miserable people."

"This is the reason that all people get attracted towards you. To solve the problems of all people is the job of true monks. What benefit the community can derive from monks who are self centered and chant soul, soul all the time? They are a burden on the community, burden. The community is surviving on the strength of monks like you, Maharaj."

"Of course, this is so, but now come to the point. I don't have much time, I have to attend to many people. See, there is a queue."

"If the queue is not there at the place of the friend of the downtrodden, where else it would be?"

"Tell me, why are you wasting the time unnecessarily?"

Looking at the persons sitting nearby with a suspicious eye, one of them said -

"Maharaj, we have come to tell you, but..."

"But, what?"

"It is that, if we can speak in privacy, then...."

"I see, I see, this is the matter. Come on, come inside."

All went inside. While going, Maharaj posted one of his associates at the door for keeping a watch, so that nobody enters inside, listen to the discussion - he also gave instructions to be alert.

Reaching inside, Mahatamaji said - "Now tell me what is it?"

"The thing is that the publicity of Vivek is continuously increasing and because of the spread of his views, the wisdom of the community is also awakening, lots of problems have arisen due to this. Nobody listens to us."

"The thing is that because of the awakening due to Vivek, your leadership is in danger."

"Maharaj, you are joking. Not only our leadership but also everything is getting extinguished. You should also think that when the entire community becomes Viveki, then who would listen to you?"

"Leave aside worrying about me, see, there is a queue, queue."

"Whatever you may say, all will be affected. Therefore, something or the other must be done."

"What have you thought?"

"What we would think, while you are there?"

"Even then...."

"They should be boycotted, they should be thrown out of the community, they should be declared irreligious."

"Then why not do it?"

"What would happen because of our doing, Maharaj? Where does the community listen to us?"

"Then whom does the community listen to?"

"You, who have put on the monk's attire; if they were listening to us then ..."

"Yes-yes, say that then why you would have been running to me?"

"No, no; Maharaj it is not so. You are our ..."

"All right, all right, tell me what is to be done?"

"The order should be issued on behalf of Acharyas for the boycott of Vivekis."

"This would divide the community, the community would be spilt into two groups, it would be destroyed."

"Let it be, if it is to be, but....."

"They must be boycotted, is it not?"

"Yes Maharaj."- All said simultaneously.

"Have you made any efforts for this so far?"

"We have done a lot Maharaj but nothing has been achieved."

"Why?"

"Why, what to say? All Acharyas claim to be great but are afraid. Do all have the bravery you possess?"

"Then why did you go to them? Whether I was dead?"

"This was the mistake. We thought that more the Acharyas sign this order, the more effective it would be. Well, this greed hurt us."

"Arre Brother! As many signatures as you wanted could have been obtained. You should have talked to me, what can I do when you run from here to there? Men should confine to one, you desire to belong to all. Keep in mind that if you try to belong to all, you would lose the one as well."

"Maharaj, we have committed mistake. Now we would never go to anyone."

"All right, never mind, if the one lost in the morning returns in the evening is not called lost. Now be careful in the future."

"Now, excepting you, we would not go anywhere."

"Then write, what order has to be written? I will sign."

"Will it work with your signature only?"

"Arre Brother! Did not I say that all signatures would be obtained."

"Will all sign at your instance?"

"Where is the need to tell all?"

"Then signatures of all"

"Yes-yes, have I not said that signatures of all would be obtained."

"How Maharaj?"

"Are you interested in eating mangoes or in counting trees?"

"We want to eat mangoes, what we have to do with trees."

"Alright, then undertake the work."

"Then their signatures?"

"You do those with left hand; what is there in that? What is there to be so much worried about it?"

"Forged"

"What is forged or otherwise? I fail to understand."

"Forgery."

"What is forgery? This entire world is a forgery, the name of this forgery is this world and this is the world. What is there in this world except delusion? Leave aside all these things, do your work."

"If they say that they did not sign, then what?"

"On the one hand those cowards have no courage to say anything. If they had courage, would not have they issued the order? Second, there are four persons having the same name; first would understand that it is of the second one, the second would understand that it has been signed by the first. In this manner, it would last. If one or two make too much of noise, then they would also be boycotted. Their meals would be stopped. Why do you worry? Everything would fall in line."

"Whatever we may do to them, but we would be proved false."

"How?"

"That we have indulged in false publicity."

"Arre, we would say that they had signed, now they are disowning under the pressure of Vivekis. How we would be proved false; if they were not proved false, I would not own my name. I have not played with raw marbles."

"But their signatures."

"What is the need of their signatures? We have to publish names only."

"But"

"But if somebody challenges, then."

"So what, let them challenge."

"In case they ask to publish the blocks of their signatures?"

"It is in our hands to publish."

"If the matter reaches the court, then?"

Maharaj laughed and said – "You fool, have remained fool. Will any monk, particularly those who chant soul, soul all the day, would go to

the court. The Vivekis, who were subjected to so much abuse and assault, did not go to the court despite being householders, then how they (Acharyas) would go?"

"If a householder files a suit in their name?"

"You try to become very clever but you understand nothing."

"Why, Maharaj?"

"Brother! Just think this much that for telling 'the signature is not mine' - the monk, whose name we would write, will have to go to the court."

"This implies that according to you nobody would go to the court."

"I want them to go."

"Why?"

"For the reason that we get the opportunity to propagate that Vivekis have filed suit against monks, they have arranged for the issue of summons requiring them to appear in the court."

"What will happen due to this Majaraj?"

"The boycott imposed by us on Vivekis would be successful."

All said simultaneously - "Salute, salute Maharaj; leaving you, we went here and there unnecessarily."

In this manner the great task of boycott of Vivekis was accomplished and all went to their houses happily.

Religion is not at all theoretical, it is really meant to be paractical. As such, aspirants to spiritual development should practise its propounded principles in day-to-day life and act accordingly.

Where there is wisdom, there is bliss, there is construction; and where there is ignorance, there is conflict and there is destruction. Time is one and the same; while ignorants constantly engage themselves in scandals and destroy their most valuable human incarnation, at the very same time, wise men engage themselves in the welfare of the self and others by using every second of their invaluable time in exploring, thinking and propounding the truth and thereby making their human incarnation worthwhile and successful. They themselves are blissful; they also spread happiness in the neighbouring environment.

In this manner even though the region and time may be the same but due to the diversity in thoughts, bliss and conflict, construction and destruction emerge. This is the game of wisdom and ignorance.

Whereas on the one hand the opponents of Vivek were busy conducting scandals against Vivek, planning to get him boycotted; not only they were planning, they had implemented their contemptible plans; Vivek and his colleagues were engaged in serious discussions on fundamentals, engrossed in untying the spiritual knots.

The subjects of their discussion and thinking were – six substances, seven fundamentals, nine materials, five astikayas and soul and God.

Some were engaged in the discussion of nimit (motivation) and upadan (material out of which something is prepared e.g. clay out of which the potter makes pots), some were trying to untie the knots of nischya (eternal which is not subject to any change) -vayavhar (usage). Someone was unable to understand that if everything was predetermined, then what remains to be done?

‘Why I am not able to experience the soul despite so much efforts’ – someone was unable to sleep due to this worry. Someone was concerned that when he sits in a secluded place to meditate with a view to calming down various propositions why he gets entangled in the web of the increasing number of propositions.

The more the followers of Vivek, with peaceful mindset, used to search for solutions, the more doubts used to arise. More the efforts they used to undertake to obtain answers, more questions used to arise. As they used to progress in the search of solutions and answers, the cycle of their doubts and questions used to expand, as they used to abandon propositions and try to become devoid of propositions, they used to get entangled in a web of propositions.

One day in the meeting to discuss fundamentals, a follower of Vivek asked that the pure soul that you discuss, which you also experience and you constantly inspire people to experience it and to acquire it – what is the method of acquiring that pure soul and experiencing it? After all when and how this should be acquired. Please acquaint us with the process in this regard.

On hearing the question politely asked by a seeker of the soul, with utmost devotion; serene and matured Vivek said –

‘Brother! How do I describe in words what is indescribable? How do I narrate into propositions the experience that is without propositions? Experience of soul is a thing to be acquired and not to be described. Experience of the soul is a state that is achieved during meditation. This state, is not obtained by the resolution to attain it or by targeting it; this state is obtained by abandoning the sight on this state and by targeting on the inner-self through which it is manifested.”

One of the curious listeners, who was hearing Vivek attentively, said –

“When I sit in meditation and try to experience the soul without propositions, then the soul without proposition is not visible in the inner-self, instead I see a web of propositions arising. During meditation, more propositions appear than during the normal life. It seems that they are endless like peeling an onion, layers emerge one after the other, because the entire onion consists of layers only. Similarly, propositions arise in the soul, there seems to be no end of them. It seems as if the soul is full of propositions only.”

Clarifying, Vivek said –

“Arre Brother! Soul is not full of propositions; it is beyond propositions. But innocents do certainly feel like this at the initial stage

of the meditation because the webs of propositions continuously arise in the souls that concentrate on external materials; but when these are used elsewhere, their existence is not felt. Whenever effort is made to peep inside, then the webs of propositions manifest, as they are perceived through knowledge. His sight does not have that sharpness that it can pierce the layers of propositions and visualise the soul hidden behind them. That short sighted gets perturbed on seeing the web of propositions and abandons the efforts of peeping inside and gets involved in the usage."

No sooner Vivek completed his narration, he said –

"Is it then we people cannot experience the soul?"

"Why not? Certainly you can. Not only you, but also every soul is complete in itself. By nature every soul is itself knowledgeable and complete fundamental, it has not to depend on other materials for attaining the fullness even from the point of view of the 'prayaya' – it is miserable due to its own mistakes and it can itself become happy by eliminating own mistakes. Every soul is like Bhagwan and if efforts are made it is capable of experiencing Bhagwan like soul."

"We do make a lot of efforts but...."

"How would you get success when your efforts are directed somewhere else?"

"Then why don't you show the right path?"

"Everyday I am showing the right path. When one understands it, then it can be said that he got the right path. What happens due to my explaining?"

"Nothing happens due to explaining – this implies that motive has no role to play in generating action."

"Out of several reasons, one is known as motivation as well. Its existence is also essential for generating action. Prior to the acquisition of fundamentals, one gets 'deshnalabdhi' i.e. grasp to understand religion. Everybody hears this preaching, whose time is ripe, whose destiny is right, who undertakes the right efforts in the right direction, that industrious person succeeds, rest move on as it is."

"This implies that our time is not yet ripe, our destiny is not yet right – therefore we are not successful despite your motivation and our efforts."

"Why do you talk like this? Brother, your destiny seems to be all right, your time also seems to have ripen, then only such intense desire to experience has arisen, you are asking about this again and again, you discuss it, you think, you reflect and also make efforts to acquire it."

"If it is so than why don't I experience the soul?"

"The delay is to the extent there is weakness; to the extent there is lack of vigour in efforts, destiny is also like that. It seems that not much time is now left, don't worry. Keeness of your desire shows that you will not have to wait for long."

"Then"

"Then, then is nothing. This is not the job of impatience; this is the task of ease. Haste does not help in this. Soul Bhagwan is itself capable of being experienced. Why so much anxiety, disturbance to acquire experienceable soul Bhagwan? It seems this is your weakness."

"One."

"Nothing, one, etc.; overcome propositions Don't allow waves of propositions to rise any more, try to look beyond propositions, don't keep tension of even making efforts and let there be efforts in the normal course. Do nothing; let it happen what is happening, just let it happen. Give up the proposition of manipulations, become knower and spectator in the normal course, what to become, you are a knower and spectator in the normal course. You are not this tension, this anxiety, this disturbance."

"Acquire"

"What are you saying acquire, acquire, you have nothing to acquire, you are complete in yourself, why are you forgetting your completeness? Why your attention goes towards incompleteness only?"

"Because there is incompleteness of 'paryaya'."

"If it is so, let it be, what you have to do with it? You are not a 'paryaya'; you are complete. You are the one wherein paryaya comes and goes. What you have to do with it? This is the one that comes and goes. You are eternal, you are permanent....., you areyou are, you have not to be, you are, you are.....you are.....only you are....."

"What I am - merely see that, know that, revel in that, get immersed in that - that is what you want to say, is not it?"

"No! Don't see, let seeing happen in the normal course; don't know, let knowing take place in the normal course. Don't revel, don't get immersed, let reveling and immersing take place in the normal course. Everything in the normal course, knowing in the normal course, seeing in the normal course, immersing in the normal course, reveling in the normal course. Not out of pride for having performed, become the knower and spectator in the normal course, devoid of propositions."

"Then?"

"Then what? There is no proposition. Not even this proposition that 'There is no proposition'; beyond propositions, beyond words, without proposition, knowledge in the normal course, faith in the normal course, reveling in the normal course."

In this manner, God knows how long the discussion continued and when this discussion got converted into non-discussion.

God knows how many could attain experience, how many could comprehend the subject of discussion, how many could follow. This could not also be ascertained as to how many could properly hear, how many could appreciate this ultimate fundamental, how many could digest, how many liked it; but when the discussion was over, faces of all were delighted, there was a strange peace in the environment. All were silent and went to their houses quietly.

Every particle of presently expressed Jnana (Knowledge) employed in outside things gets burnt or dried up like a drop of water fallen on a burning pan, or in a desert. The particle of Jnana employed in Conceptual self-meditation shines like a drop of water on a petal of lotus as a pearl; but portion of Jnana employed in soul becomes ocean of Jnana like a constantly enlarging river i.e. becomes perfect.

It is a different thing to discuss the soul after coming into contact of pious people who have experienced the soul and after reading scriptures that demonstrate pure soul; and experiencing the pure soul is different.

Most of the world moves with the current. The environment within which one lives, he starts talking accordingly, behaves accordingly; but very few people are able to reach the depth of the thing; most of them join their yes in yes and show appreciation outwardly.

People who reach the depth of the fundamentals are able to acquire the ultimate fundamental i.e. the soul. But those who are unable to acquire the ultimate fundamental i.e. the soul due to their dull wisdom, they also get at least this much benefit that they are spared to a large extent from the vitiated environment full of lust and passion. Their lives become virtuous in the normal course and purity is maintained in consequences.

And if their destiny is good, at the right time, their efforts are awakened and if not today, then tomorrow they do reach their own self.

Rupmati had just reached her bedroom, thinking about today's discussion on fundamentals involving the process and sequence of experiencing the soul that Vivek arrived. God knows in what conflicting situation he was that immediately on arrival he took out several scriptures from the cupboard and started turning their pages.

Disrupting his attention, Rupmati said –

“Will you now sit to read, I don't know but it is about 10 o'clock.”

But, as if he did not hear, he was picking again and again several scriptures and kept on turning pages. Drawing his attention towards her, Rupmati said loudly – “Have you not heard, what I said? Sleep now. You will get up again at five o'clock, you must also take some rest.”

“Rest, if I am not resting then what work am I doing? I was just seeing that”

"See it later on, today's discussion was very good, I also want to ask a question?"

"Why did not you ask during discussion."

"The thing is something like this."

"Speak, what you want to ask?"

"It is that the experience of the soul that you discuss everyday; you would have got that experience?"

Hearing this question of Rupmati, Vivek laughed loudly and went on laughing; did not speak anything and kept busy in his work.

When he did not give any reply, Rupmati requested – "Tell me, why are you keeping quiet; your this study would continue, this is not going to end ever."

Turning the pages, Vivek said – "It is not a matter of study."

"Then what is the matter, why don't you give answer to my questions? You give answers to the questions of all and you are avoiding my questions."

"It is not a matter of avoiding."

"Then, what is the matter?"

"This is that your questions are like that."

"How, like what?"

"That I find myself unable to give answer, take it that I have become answerless before you."

"Why so?"

"Don't you know that the Commander rules the entire army, gives orders but his wife gives orders to him"

"You are avoiding jokingly, why don't you answer?"

"Your question is such, what reply should I give?"

"Why you, what is wrong in it?"

"Do you really want to know?"

"Yes, I do want to know."

"Then listen! Did you listen attentively the questions and answers of yesterday's discussions?"

"I did listen."

"What was the question?"

"I am afraid, I don't remember now."

"Don't you remember even this much?"

"Yes, don't remember, from where do I acquire wisdom like yours?"

"You would at least remember that the questioner had not raised doubts about the person clarifying. Instead, he had said – 'the pure soul, which you discuss, which you also experience from time to time and for the experience of which you inspire constantly'.

"He did say something like this?"

"There was the questioner who was expressing faith in my experiencing soul and here you are who is starting the question with doubt. Therefore, it has been said that in 'deshnalabdhi' i.e. knowing one's right path, knowledgeable person who has experienced the soul is the motivation. One who has doubt in the person from whom he wants to learn the process of experiencing the soul, then why he should ask the question? Even when in doubt, the one who asks questions about experiencing the soul, seems to be unaware of the characteristics of 'deshnalabdhi' i.e. knowing one's right path. When there are doubts about his having experienced the soul, where does the seeker of soul have the time to waste in asking him questions pertaining to fundamentals? How that one would get clarifications, when the doubt starts from the doubt in respect of the person who clarifies."

"If there is doubt, then what to do?"

"The resolution of at least this doubt will have to be found somehow by the self."

"If I am unable to do that, what is the harm in asking?"

"It is that if he falsely says that he has experienced the soul, then how would you determine that he is not telling a lie and like this anybody could say. Will he become the one having experienced the soul, merely by himself saying so? One who does not want to decide by himself in

respect of his Guru, his being cheated is certain. One who could not decide from my life, my preaching, my behaviour, what purpose would be served in telling her."

"How one would know without telling?"

"The world should know that I am knowledgeable' – where does the knowledgeable have need for this?"

"What is the harm in telling this?"

"The knowledgeable will never tell himself an ignorant and if he goes round telling that he is knowledgeable, he would seem like arrogant."

"What of that?"

"If you tell then prove it, otherwise world would show doubts."

"If it is there, then what is the problem in proving it?"

"It is that the world would become examiner and he would be a candidate – why he would like to put himself in such an awkward situation?"

"How then there would be the spread of fundamentals?"

"He would propagate fundamentals as and when opportunity would arise. To whomsoever this appeals, interests would listen, follow and achieve his own welfare. The one whom this does not appeal would not listen. The diamond will have to be examined by the jeweller only. It has been said – 'hira mukh se na khae, lakh hamaro mol' i.e. the diamond does not say from its mouth that its value is rupees one lakh. May I ask you one thing?"

"Why not, ask?"

"When somebody goes to the teacher of mathematics for learning mathematics, does he ask whether he knows mathematics?"

"No."

"Why?"

"Because he goes to him after knowing and accepting that he knows mathematics."

"Even then if he asks?"

"All will laugh at him, he would be considered a fool."

"Then the same thing should be understood here."

"Even then if some stupid person asks this?"

"Except laughing what other answer he would give? At the most he would invite to ask some question. I will answer, if I can. You make out from that, whatever you want to."

"Yes, that is what he would say."

"And if he starts saying 'what you understand? I am a very big mathematician, I am this, I am that; then the world would consider him arrogant'."

"Yes, this is the thing."

"Then, whatever you have to ask about the soul, about experiencing the soul, ask; whatever I think best I would tell. From that you determine whatever you feel like."

"All right, I have known."

"What you have known?"

"Why should I tell, whatever I have known, I have known."

"All right, don't tell but at least do let me work now."

"Yes, yes, do your work. You would talk about the world with the world and if I ask then I am stopping you from working. You don't have spare time to talk to me. The moment I talk, there is a loss of your work."

"Why are you getting angry? You have talked so much."

"Did talk, so what?"

"Do you want to talk more? All right, now you may ask to your heart's content, then don't quarrel."

"As if I quarrel with you all the time. You don't have any time to talk to me, when would I quarrel?"

"All right, tell me, what you want to say?"

"Teach me also to experience the soul, show me the process of experiencing the soul."

"Arre Bahi! Experiencing of soul cannot be taught, this has to be done."

The way you are conducting classes for study of fundamentals, similarly, why do not you conduct classes for meditation?"

"Classes can be conducted for knowledge, not of meditation. Meditation is something personal. As far as the process is concerned, this is being told everyday in the preaching. Listen to the preaching attentively."

"I do listen, but so much time has elapsed while listening. I have not experienced the soul, have not got its path either. You"

"Path will be found because of the interest from inside, nothing would happen by depending on others. Seeing the keenness of your interest it seems that you would certainly get your path. That day is not far off now...."

When the attention went towards the clock while discussing in this manner, it was realised that it was twelve o'clock.

Vivek folded the books quickly and started putting them in the cupboard and Rupmati started preparing to retire for sleep.

First of all we have to know that we are ignorant, because without accepting ourselves spiritually ignorant, we cannot possibly be ready to understand the soul. Next, we have to know Jnana (soul). Knowing Jnana, believing it, getting fixed, merged, and lost in it; we easily know 'not-I'. Hence, better we should be soul-oriented leaving all excitement to know 'not-I'.

Seekers of soul, who withdraw their attention from the whole world and consider the fulfillment of life in concentrating on the soul, normally keep themselves aloof from worldly affairs, remain unacquainted; then it is natural for the soul seekers to be unaware of the activities that are conducted most secretly.

Vivek and Vivek's colleagues were also unaware of the order issued in the name of Acharyas in respect of their boycott. But when they came to know that the order of boycott has been issued in the name of Acharyas, they could not help from being surprised.

Vivek's colleagues were dazzled by this unexpected attack. They were not at all prepared for this because they were feeling that now everything had settled down. Besides, the reason for this was also the fact that for sometime there was no incident anywhere, there was peace everywhere. What was conspiring inside, they had no inkling of it.

When all reached Vivek for guidance, Vivek was engaged in serious thinking and on the table before him, several open books were lying.

Seeing the untimely arrival of agitated colleagues, Vivek said –

“Come sit down, how come today you all have arrived together?”

Even before he could finish his narration, one of the newly arrived spoke –

“Don't you know, today we all have become anti-religious, wicked.”

“Don't talk in riddles, tell frankly what is the matter?”

“Today an order has been issued in the name of Acharyas according to which, we all, including yourself have been boycotted, we have been thrown out of the community, caste and religion.”

“I see, this is the matter but why are you agitated?”

“They boycott us and we”

“Who made you religious?”

"None."

"Then don't worry, nobody can make you anti-religious or wicked. If you had become religious at somebody's instance, then you could have also become wicked or anti-religious according to someone's order.

Have you learnt only this till today? Does somebody become something because somebody makes him or because of his own efforts and his own fortune?"

"But they have made?"

"What are you talking? Have they made religious even a few by their orders. Have they ever issued an order to make someone religious?"

"No, but this order has been published in their name only."

"I am not prepared to agree that any Acharya can issue such an order. Those who always bless everyone with the enhancement of the religion, whose voice constantly showers the nectar of preaching, can they issue an order declaring someone as wicked or anti-religious – this is beyond comprehension. You should not get agitated, engage yourself in study of fundamentals, don't do anything, don't worry at all, everything would get clarified at the appropriate time."

"Then do you want to say that this order has not been issued by Acharyas?"

"This should be so but I am not an omniscient."

"Then we should meet them and find out the truth."

"What is the need? At appropriate time everything would be known automatically. Why do you want to waste your time in these unnecessary things? Brother! This human incarnation is very short. So short is the age these days; besides, there are many hurdles and difficulties. And even we don't know our age, God knows when this might exhaust. Therefore, it is better to remain aloof from the ups and downs of the worldly affairs. All this will continue like this only. You go and undertake self-study peacefully."

"In such circumstances you are the only one who can undertake self-study peacefully. Our"

"Arre Brother! If the welfare of the soul is to be ensured, then it has to be done in these circumstances only. In case you wait for the trouble free time, then you will not be able to do anything.

There was a horse rider; his horse was thirsty. He went near a well where waterwheel was operating. He wanted the horse to drink water but the horse was getting excited due to the noise of the waterwheel; he was making faces, but he was not drinking water.

He said to the farmer who was operating the waterwheel- "Brother! Please stop the waterwheel for a while so that this noise stops and the horse may drink water peacefully."

Accepting his request, the farmer stopped the waterwheel, then the flow of water stopped. Now there was peace, but no water, what the horse could drink?

The farmer said - "Brother, if water has to be drunk, then he will have to drink notwithstanding the noise, otherwise he would have to go thirsty."

Similarly, if the welfare of the soul has to be ensured, then it will have to be achieved in these adverse circumstances only. It is not within our capacity to remove these circumstances. Yes, if we so desire we can remove our attention from these circumstances, we can divert our sight. This is the only way to ensure welfare of the soul, there is no other way out."

"But we live in the community."

"You live in the community, so do live. Who is stopping you, you are so many people, don't you constitute a community? Apart from groups of people, what is the community?"

"Then is it that we should have our separate community?"

"Where is the need to create a community, it is already there, how would you make it? Why are you unnecessarily displaying the arrogance of creation?"

"If they stop us from visiting the temple?"

"In what era are you living? Today can anyone stop anyone from visiting the temple? Let anyone stop even a scheduled caste from entering the temple."

"What do we do?"

"Have I not said, nothing. If you want to do something, undertake self-study, reflect, think and if possible get immersed into oneself, revel within yourself, this is the only task to be happy."

"Is there no other alternative to overcome this problem?"

"Brother! This is the path of Vivek. Viveki cannot even think of adopting another alternative."

"Whatever you may say but it has not been good."

"What is good or bad? Whatever happens in this world, occurs in a fixed and regulated order. Someone sees good in it due to his attachment and someone sees evil in it due to his hatred. For knowledgeable persons who see with passionless attitude every incident is merely the acquisition of knowledge. In what you are seeing evil, may be that some good comes out of it."

"This is your greatness only that you are trying to discover some good even in this."

"I am not merely trying but I am seeing clearly as to what would be the future of this order."

"What is going to happen – why don't you tell us as well?"

"That is, what has been happening on account of the efforts to stop this spiritual revolution; because I know very well that such agitational tactics have a very short life. Despite enormous efforts, man cannot be kept in agitational state for long. In the way water cannot be kept hot for long, it rushes all the time towards coolness, if effort is made to keep it hot with the help of fire, it would not remain, it would exhaust, it would turn into vapour and disappear. If it is to be kept for a long time, then it will have to be kept cool. For keeping it hot, fuel is required, but for keeping it cool, nothing is required. Similarly, for keeping the community peaceful, no efforts are required; but for keeping it agitated, constant efforts are required. To keep the community agitated by constant efforts is, if not impossible, certainly difficult and if such efforts are made then several problems would crop up, from which it would not be possible to save the community."

"Then you are not worried about this?"

"Not at all."

"Not even sad?"

"Sadness is there, but for the reason that these people had already put their prestige on the block and lost it; now the prestige of Acharyas has been put to test and that too on the test which is bound to be lost."

"Why?"

"Because what would be the practical implementation of this order – they have not applied their mind to this. How they would implement this? Without the arrangements for implementation, what is the value of the order?"

"What is the relationship between non-implementation and the prestige of Acharyas?"

"It is that if their order cannot be implemented; will this not imply that the community is not with them?"

"This should be the implication."

"Then do understand that the matter is over. Because no wise rider would ride on the horse whose bridle is not in the hands of the rider and what would be his future if he rides - only God knows."

"You do think of distant future."

"Brother! What is there in this, the vision to look deep into the inner-self is the distant vision, all these are ordinary things."

"Then it is your instruction that nothing should be done in this respect."

"Yes, yes; this is it. Who would be such a fool to attack a person who is on the verge of death and be a murderer without any purpose and commit the foolishness of being hanged? Nothing is to be done in this respect, even nothing needs to be thought. Use your entire energy in the study of scriptures that seek the welfare of the soul, in efforts to experience the soul, this is my instruction, this is my preaching."

Accepting the preaching of Vivek as an order, all went to their respective houses. At the time of their departure there was no trace of the agitation that was visible on their faces when they arrived.

In this materialistic world where all people are engrossed in the pleasures of five senses, busy in achieving them and engaged in enjoying them; to keep lighted there the spiritual flame, which dissuades one from lustful pleasures, is a Herculean task; then to enlighten the ordinary people in its luster is not an easy task.

In case the active opposition of the opponents was not available, perhaps even Vivek may not have been able to do all this. Below standard active opposition by opponents kept this subject of spiritual revolution in constant discussion and this not only made significant contribution in attracting the attention of the general public but also, at the same time, by using mean tactics they displayed the short stature of their personality and thereby helped in the emergence of the humble personality of Vivek; it was in comparison that the Vivek's personality achieved great heights.

Due to inaction on the part of opponents, the spiritual revolution conducted by Vivek remained out of discussion for sometime. Although Vivek and his colleagues were getting enough opportunity to attain spiritual depth because of communal peace, their expansion was however somewhat stunted.

The extensive and noisy publicity given to the order of Acharyas to boycott Vivek and his colleagues once again made the spiritual revolution a subject of discussion for the general public.

The order of Acharyas was being discussed at different places. Those colleagues of Vivek's opponents, who had separated themselves after the meeting that discussed the failure to obtain the endorsement of Acharyas of two sects, were also astonished. They were unable to understand that despite the failure to obtain endorsement from Acharyas of two sects, how could they get the consent of so many Acharyas, so soon, for the order to boycott?"

They were discussing amongst themselves. One said –

"There seems to be something suspicious in it."

Second said – “It seems something like this.”

Third suggested – “We should go to the Acharyas in whose names the order has been issued and find out the truth.”

Disagreeing with the third, fourth spoke – “What is the benefit? Whatever might have happened, we cannot support Vivek. Then what would be achieved even after finding this? Just see, whatever is happening.”

Fifth intervened – “Why, what is the hurdle in supporting Vivek?”

“It is that we have been opposing him so far, now how to support him? What people would say?”

“What people would say, if the thing is true then we should support.”

“You do not understand anything. People would say – ‘they are ‘dal badlu’ i.e. those who change their group frequently.”

“Arre Brother! What is a group and what is the frequent change of the group in this? Is one getting kingdom in this?”

“Nobody is getting the kingdom.”

“But, what?”

“But these people will not leave us. Don’t you know that till to date whosoever left them and joined Vivek has been highly discredited by them.”

“We know all that.”

“Then why are you talking like this? Sit quietly in your house, otherwise, it will be claimed tomorrow that you have also been sold, Vivek has bought you also. And whatever else is possible, poison would be dispensed against you.”

“It is not appropriate to remain silent against injustice”

“If not, you do whatever you think best, I thenthen reap the consequences of it.”

“Will see whatever happens, in any case heavens would not fall?”

Similar discussion was also going on between the people who were of compromising nature.

Someone was telling- "Acharyas could issue such an order – this is beyond comprehension."

Second said -"Brother! What is there in this to understand, everything is written clearly."

"What is written has been written very clearly, but whether it has been written by them or in their name ..."

"If you have doubt, let us go and ask? I have excellent relations with Acharya Maharaj."

"Brother, where is the need of good relationship in this. This is a straightforward thing, anyone can ask?"

"The thing is like this, but"

"But, what?"

"It is that how can we ask him as to whether or not he signed the order?"

"Why, what is there in it?"

"It is that this would tantamount to raising doubt about him."

"Don't worry about this, I will talk in such a manner that doubt would not be displayed and yet the truth would come out."

"Why not teach this trick to me as well."

"If I disclose to you, then who would ask for me?"

"All right then let us go; you talk, we all will remain silent."

"All right."

All went together to the nearest sect's Acharya. All sat down after polite salutation. After finishing his self-study, when Acharya Mahuraj blessed 'Dharmavradi' i.e. enhancement of the religion and asked the reason for their arrival, then one of them said – "Your order has reached us, but what we should do for its implementation?"

Astonished Maharaj said – "Which order? I have not issued any order to anyone."

"The order that has been published in your name in the newspapers."

"What did you say? Published in newspapers. And, in my name. What I have to do with newspapers?"

"The order has been published in your name and you don't know?"

"Knowledge, I have come to know about this by listening you."

"If this is the thing, then we would have the dissent published in your name to the effect that you have not issued any order."

"Did not I say that what I have to do with the publication in newspapers?"

"If the dissent is not published then it would be construed that you have published it."

"Why so? Is not there any responsibility of the publishers of the newspapers; can they publish anything in anybody's name? Is there no need to ascertain from me before publishing in my name?"

"Need is there for everything, but if dissent is not published, then....."

"Where all the places I would go to convey dissent? Whomsoever may publish in my name whatever pleases him and I run around to convey dissent about it; have I become monk to do all this?"

"For what you became monk, you know, tell us what we should do?"

"Do what pleases you, I do not know anything."

"You must guide us."

"Brother! I am a traveller on the path of liberation; I see only that path. If you so desire, I may provide guidance in regard to the path of liberation. But you have not to tread on that path; therefore, you do not need guidance of that path. You need the guidance in respect of the path of disruption and that is beyond my capacity. I have never told anybody to publish anything in newspapers, nor I would say so now. I am not going to destroy this rare human incarnation by getting involved in your quarrels.

Now you people may go and let me do my work. It has been rightly stated in scriptures that monks should not keep even for a moment the company of householders involved in the family affairs."

"Maharaj, you are getting angry with us unnecessarily, we have not done anything, we are."

"All right, all right; brother, I am not angry with anyone." – saying so Maharaj got engrossed in his self-study and those people also left after getting acquainted with the real situation.

While walking on the way, one said – "Brother! The matter is now clear but what should be done now?"

Second said – "Dissent about the order should be issued in the name of Maharaj, so that the community knows the truth."

"But Maharaj has not consented to this."

"Maharaj had not given his consent also to the people who published the order. When those people could publish without consent, then why this should bother us?"

"Then what would be the difference between them and us? We would also be unauthentic like them."

"We would be but how this can be dissented?"

"If happens, happens; if it does not happen, does not happen, but it does not glorify us to do such a thing."

"You are worried about glory and"

"No Brother! I also want that the community should know the real thing but there seems to be no way out."

One person who looked clever came forward and said –

"I show you the path."

All said simultaneously – "Show."

Then he started saying like this – "We should publish in newspapers that it has been ascertained from most reliable sources that the order against Vivekis that has been published in newspapers is fake. Several of the Acharyas whose names are given are not even aware that any order has been published in their name. Therefore, it is the responsibility of the publishing newspapers to publish the blocks of the signatures also to establish their authenticity; otherwise it will be construed that the order is fake.

It is our firm belief that those Acharyas who have not signed would not sign even now because they have taken the vow of truthfulness."

"This is all right because nothing has been issued in the name of Acharya Maharaj and the matter would be clear. They are unlikely to publish blocks of signatures on the order of Acharyas."

In between third said - "Who would do this and in whose name?"

"Why, anybody would and would do in his own name."

"Then he should also be prepared to be discredited in some form or the other. Don't you know, those people have intense passions, they would not leave him easily."

On hearing this there was utter silence. But, the same clever person said - "Don't worry, arrangements would be made for this as well."

"What would you do?"

"It is that this would be published in the name of 'Viveki'."

"If you want to publish without name and address, who would publish?"

"You think too much of the past and future, do have some faith in my wisdom, someone or the other way would be found, we would prepare someone or the other, why should you worry?"

All said - "All right, this we entrust to you."

"Yes, yes, all right." - Saying so he smiled and all went to their respective houses.

We come in direct contact with the ancient Saints through scriptures and may learn from their enlightened experiences. Perfect knowledge of the universe is possible only on attaining godhood, but this can be had indirectly by scriptures. In the absence of Tirthankaras and Saints, in the present age, our only refuge is scriptures (Jinvani)

When a person undertakes a task, putting his own survival at stake and the accomplishment thereof is expected to fetch utmost happiness and there is a complete faith in the success of the desired task, if even on the completion of such a difficult task, if the desired result is not obtained, instead this invites criticism, there is a loss instead of profit, then his mental balance gets distorted.

If this thing is in respect of a group, the consequences thereof are even graver. Because, there are many people in a group and they lose their mental balance and start fighting with each other and during the course of verbal exchanges that follow, several mysterious secrets, the possibilities of an easy exposure of which were rare, easily come out in the open.

The exposure of those secrets destroys their social foundation as well.

By issuing the order in the name of Acharayas, Vivek's opponents believed that they had won the battle, hunted the lion. In a triumphantly arrogant mood, they were propagating and spreading this with great pomp and show. It was their belief that on the issue of such an order everything would have been done, Vivek and Vivek's followers, all would be boycotted. There will not be anyone in the community to call their name or to give them water. Then we alone would be visible and then...."

Floating in such an imaginary world, when the opponents of Vivek found that there was no visible impact of the order of Acharyas, they got worried.

When they called a meeting of the most trusted persons to discuss this, all reached the conclusion after discussion that due to the lack of publicity and distribution of the publicity material, the order has not reached the people; therefore, the publicity and distribution of the publicity material should be undertaken more vigorously. Now the task should not be confined to newspapers and pamphlets. Now all people

must themselves go to different places and hold meetings and a campaign should be launched for ensuring that this order reaches all people. Because this was the ultimate weapon and if this failed, then their state would be like that of a 'dhobi ka kuta, na ghar ka na ghat ka' i.e. the washerman's dog belongs neither to the house, nor to the riverbank.

They had reached this conclusion in the discussion that took place amongst them; they were not aware that there was no reaction even after the order had reached people.

Some people were indifferent in the normal course. Some had doubts about its authenticity. Those who wanted to implement it, they had no working plan to implement it. They were unable to understand as to what should be done if Vivek and Vivek's followers are to be opposed?"

In this manner they could not find the root cause of the failure of the order to make the desired impact and resolved to undertake a campaign of strong publicity and distribution of the publicity material and got engaged in it.

During this campaign wherever they went, general public raised various problems before them in respect of which they had no solutions. They were not in a position to show as to how to boycott Vivekis? It is not possible in this era to stop anybody's meal and daughter relationship; because these days eating and drinking has become common even with anti-religions persons; besides, who listens in the matters of marriages? When the boys and girls do not listen to their parents, who would listen to the community? Besides, those who are expected to boycott had in their own houses daughters of anti-religions persons. What all of them could say and to whom?

It was not also possible to stop entry into the temple. After all what could be the shape of the boycott? Nobody could clarify this.

While on one hand they themselves were unable to do anything, on the other, questions were being raised in respect of the authenticity of the order issued by Acharyas. Now they were being required at different places to give answer to this question as well, but they were not in a position to give a satisfactory answer even to this.

Gradually, this demand picked up that the order should be published with the blocks of signatures of Acharyas, who signed the order.

What reply they could give to this demand? So they kept quiet. Their silence enhanced the suspicion of the people and for clarification they started approaching Acharayas in whose names the order had been issued.

Gradually, the truth came out before the community and they had no place even for hiding their faces. The fact of the matter is that several colleagues of the opponent of Vivek were not even aware that the signatures of some Acharayas on the order were forged.

Finally, they had a meeting to discuss this.

When all had gathered, one of them said – “See where the community has reached from where; today it does not listen even to Acharyas.”

Interrupting second said – “It is not so, what the community should do? It honours Acharayas very much, also wants to obey all their instructions, but they must be told as to what they should do? Wherever we went, everyone listened to us attentively. But when they asked what they should do, we had no answer excepting saying boycott opponents; but we could not convey to them despite best efforts as to what should be its practical form?”

Clarifying this, third spoke – “What was there in this, you should have told to pass a resolution in the community, send it to the newspapers and display it on the notice boards of temples.”

Even before he could finish, fourth spoke – “What could have been achieved even with this? This also is an oral accounting (nothing concrete)?”

In between the fifth spoke- “This also is not easy; when the entire community is with us then only resolution can be passed and displayed on notice boards.”

“This should be organised at least at those places where the community comes under our control.”

“What will be achieved by getting this done at a few places? These people are running their programmes in the same way as they did earlier,

even with greater speed than earlier, we may roam around with notice boards hanging in our necks and lick the resolutions."

While this talk was going on, a voice was heard from the rear -

"Brother! You are worried about their boycott, now we should save ourselves from boycott. It may not so happen that while we run after the Prime Minister of others, our King might get defeated here."

Interrupting, one leader spoke hurriedly -

"Who would boycott us? Who dares to boycott us; we are the ones who boycott. Look at the history of the community and see, all the boycotts that took place were done by us. Till today, the one who can boycott us has not yet born."

Someone sarcastically commented on his bravery-

"Of course, this is so, but now talk about this moment."

"Who is boycotting us at present?"

"Nobody is doing it but it is certainly happening."

"Talk straight, don't talk in riddles. Can there be a boycott without doing it."

"Why it cannot happen?"

"How?"

"It is thus. A panchyat had ten males. Amongst them eight combined and threw out two. They sat separately. Similarly, again six combined and boycotted another two. Now there remained six and four of them combined and threw out another two - in this manner the boycotted persons became six and only four non-boycotted remained. Because, there was a majority of those who had been boycotted, those who were engaged in boycotting got themselves boycotted."

"What do you mean?"

"This is that you boycotted others all your life. Now, the time has come when it seems that they are in majority in the community and we all are like those who have been boycotted."

"How is this possible?"

"How it could be, it is there?"

"How have you known?"

"Like this that now nobody trusts what we say. There is a discussion everywhere in the community that the order of Acharyas is forged. Many Acharyas are not even aware that any order has been issued in their name. Even it has been learnt that some people went to several Acharyas, who when asked declined vehemently that they had issued any order.

This thing is being spread vigorously in inner circles. Therefore, people have started looking at us with suspicion and their sympathies are obviously with Vivekis. The day is not far off when those dreaming boycott would themselves stand boycotted in the eyes of the community.

Leaving aside everything, this thing should be seriously discussed. Now it is not a question of attack but a matter of survival."

Even before the narration was complete, one said –

"What is there to worry in this? They just desire that the blocks of the signatures of Acharyas should be published. Publish the blocks and this would resolve everything. As it is all are otherwise with us."

"But how do we publish blocks?"

"Why? What is the problem in this? Have the blocks prepared, I will pay the expenses."

"You are talking about the expenditure but whose blocks should be prepared?"

"Of the order of Acharyas."

"But, where it is?"

"Why, is it lost?"

"Take it that it is lost."

"Then take the signatures again."

"The question of taking the signatures does not arise?"

Being afraid that the secret might come out in the open, one of the prominent persons spoke with a view to mediating – "Will you talk about everything in the meeting, in front of all?"

There came a voice from the rear – “What is there in this to talk in solitude?”

“Why not, it is there?”

“Because, when the order of Acharyas has reached the entire public, what is there in it to hide?”

“You cannot understand.”

“Yes-yes, you are the only one who is intelligent. Why not tell the truth that Acharyas have not issued any order, you have masterminded it in their name.”

“Who says that the order has not been issued by Acharyas? It bears the signatures of many Acharyas in whose name the order has been issued.”

“What did you say, there are signatures of many. This implies that it does not have the signatures of all.”

“You may take it so.”

“Then, this is the matter. That is the reason you people were silent in regard to the demand to publish blocks.”

When the main perpetrators kept quiet, one person appearing to be a gentleman said –

“This is an outright forgery.”

Clarifying, one said – “What is a forgery in this, is it that those Acharyas are not with us?”

“They are with us does not imply that without their knowledge you publish anything in their names.”

“Why, whatever we liked?”

On knowing that there is a cheating even in the order of Acharyas, environment became agitated. All started shouting loudly. Persons who were left with some amount of decency also separated from them.

In this manner, the entire group of the Vivek's opponents broke up.

Now the meeting had not remained a meeting. People got divided into groups and were talking. Seeing that the situation was going out of control, the meeting was closed and all dispersed.

Like failure, it is also not easy for everyone to digest success. Whereas the failure makes the person and the community feel despondent, desperate and sorrowful, kills enthusiasm, success also disturbs the equilibrium. This sustains pride and encourages exhibition of the triumph. Sometimes it urges to insult the opponents.

But these reactions of failure and success occur amongst ordinary people, their effect is not visible on great persons having matured personality. They remain equipoised in both the circumstances, unshakable.

Seeing the failure of the alleged order of Acharyas and the conflict between and division of the opponents of Vivek, while, on one hand some of the uneducated followers of Vivek were displaying extra happiness and their eagerness to demonstrate this was visible, on the other, Vivek was extremely serene.

When some of Vivek's colleagues reached his house shouting the slogan of his triumph, then showing his displeasure he instructed them not to shout the slogan of his triumph and said – "Arre Brother! Why are you getting mad? Why are you shouting the slogan of my triumph? If you have to shout a slogan, then shout the slogan of the triumph of Bhagwan."

A few of the visitors said simultaneously – "Today there has been the triumph of wisdom and ignorance has been defeated. Therefore, we are shouting the slogan of the triumph of vivek i.e. wisdom."

"It is possible that you are shouting the slogan of the triumph of wisdom but who will tell the entire world that you are not shouting the slogan of my triumph but that of vivek i.e. wisdom. Therefore, it would be appropriate that nothing is done that would create a wrong precedent."

"What is wrong if we shout the slogan of your triumph? What is the harm in it? When you have shown us the right path, then.... People do shout the slogan of Gandhiji's triumph."

"Yes, Brother! Do shout and there is nothing wrong either, but..."

"But, what?"

"It is that if there is no harm, what benefit is there either?"

"Every work is not done for the sake of benefit only – some are done for love, for devotion and for adoration. When one has done an benevolent act towards somebody, the beneficiary does feel a sense of obligation — this is what has been told by you only."

"Yes, Brother! I did say so, but in this nothing will be gained, instead there are possibilities of a loss. What is the use of emotions that may not yield profit but may cause a loss."

"All right if there is no benefit, then what is the loss in it?"

"It is that those who have been opposing the truth till today, if they are today understanding the truth or they are coming or are desirous of coming near you for understanding the truth, their door is getting closed."

"How?"

"Like this, they have not yet been able to understand the truth, mere curiosity to know the truth has been aroused, therefore, so far enough faith has not yet developed towards truth or me that they may tolerate the slogan of my triumph. Besides, the passions have also not been restrained to the extent that for the sake of acquiring fundamentals they would ignore it and would not give importance to it. Thus, due to these slogans – such people who were drawing near would be thrown away from the truth and fundamentals."

"What you say is correct, but"

"But, what?"

"It is that when our opponents have become weak, then we must take advantage of it, celebrate happiness."

"Arre Brother! What are you talking, who is whose opponent? None is a permanent opponent or friend. One who seems to be an opponent today, tomorrow he becomes a friend. What time it takes the one who is a friend to become an opponent? All this is the game of attachment and hatred, glory of wrong faith; as it is all souls are like Bhagwan. Why do

you say that the opponents have become weak, you should say that their opposition has become weak and therefore they are now becoming our friends. We have to destroy not the opponents but the opposition. When the opposition is eliminated, opponents would become friends. It is our meanness that we should think that the opponents have become weak.

And you have said that we must take advantage of this. So we must take advantage, but ridiculing them is not taking advantage. Instead, to bring them close to us with affection and love, to arouse their curiosity towards fundamentals is taking advantage in the true sense. What sort of wisdom or benefit is there in teasing them and driving them away? To put them on the right path is the real benefit. The welfare of their souls is in this, the unity of the community would also benefit the community. The greatest advantage that the absence or reduction of quarrels and conflicts would bestow on the soul seekers would be that they would be able to concentrate on devotion towards the soul and study of fundamentals without any distraction; activities relating to the propagation of fundamentals could also proceed without any interruption.

To embrace all with love is the real triumph. Division of opponents is not the triumph, that is the negative aspect of it. End of the opposition is also not a complete victory, instead, the generation of love amongst all for the truth and fundamentals is the real triumph."

"This is all right, but ..."

"No but, etc. Apart from spiritual benefit there is also a social benefit in this. Establishment of social unity, disappearance of entire animosity and opposition is the real social benefit.

Once such an occasion has arrived when along with truth the environment of social unity is in the making – we should not destroy this due to our foolishness or meanness.

If you are the real seekers of the soul and if you have learnt something from me during these days, then nothing should happen that may vitiate the cool environment of the community and make it agitated again. If you desire to celebrate, then celebrate in such a manner that those who have been away from us come closer to us, do not hesitate to come close.

Call them with love; have them seated amongst you with honour. This is the time to embrace them, not to ridicule them."

"How can we forget your obligations? You did show us the path of liberation, did enlighten us and at the same time you have shown us the path of social unity. You have saved us from drowning in this ocean like world and at the same time you have saved the community, which had reached the verge of destruction, from destruction; you also suggested the path of uniting it."

Before he could complete his narration, Vivek said -

"There is no need for this praise, need is to ensure that in the process of celebrating happiness we may not forget our goal and get lost. This is merely a camp on the path of the spiritual peace and social peace. Goal is not yet reached. Are you mistaking the camp for the goal?"

"Not really."

"Then why the proposal to celebrate happiness? Now is the time to work. The real benefits of the revolution are achieved during peacetime only. There is an agitation in revolution. Therein where is the time to think and to reflect. Revolution is a storm, which comes blowing and goes away after dislodging and throwing away the old rotten system. New system gets stabilised during peacetime only. If the real benefit has to be driven from the revolution, it would be wise to make appropriate use of the peacetime. During revolution there is prominence of those who believe in heart - the side supporting feelings is prominent - but during peacetime the wisdom is tested. Revolution destroys and peace constructs. So far only the wrong practices have been destroyed and now is the time to build correct traditions.

If after the destruction of the old rotten system, we do not establish new correct system, then there would not be any benefit of such a revolution, instead there would be a loss.

Therefore, it is the responsibility of those who destroy the old rotten system to establish the new system. Today, this big responsibility is on our shoulders and we must realise this. We should not waste our time in these ordinary and insignificant demonstrations.

Hearing the matured thoughts emerging out of the depths of the wisdom of Vivek, seriousness emerged in the environment. Although nobody was articulating directly but they were watching each other's face, they were communicating something through eyes. Nobody was daring to speak but their eyes were certainly communicating, which Vivek was experiencing vividly.

Therefore, he said most affectionately – "Do you want to say anything? If you want to say then"

Listening to Vivek's affectionate narration, one said – "We do want to say a lot but now we do not have enough courage to tell."

"Why? What is there of courage in this? Whatever you want to say, say with love, don't hesitate."

"What to say?"

"Whatever you want to say."

"Now what remains to be told?"

"Why, what has happened?"

"When you don't allow us to shout the slogan of your triumph; if we tell anything in your praise, you don't like to listen that, then"

"Then what?"

"Nothing."

"Why nothing? Whatever you want to say, say fearlessly, don't keep to yourself the thing at your heart. The thing kept in the heart damages a lot, you do tell what is at your heart."

"The thing is that we had come to you to seek your consent to our plan to organise on a grand scale your civic and social reception, but when you"

"Arre Brother, you are our own men. Does someone arrange felicitation for a member of one's own family? Besides, when there is a place for me in your heart, what bigger felicitation can be there than this?"

"Even then."

"Even then, what?"

"It is our right to demonstrate that as well."

"Yes, certainly so; but I do not yet consider myself worthy of this honour."

"Why?"

"Because, passionless omniscient Bhagwan is the one who is really entitled to commemoration, who has established complete triumph over delusions, attachment and hatred and attained omniscience."

"He is of course there but one who shows his true form, also"

"Yes, he is there, but....."

"But, what?"

"It is that till my resolve is not fulfilled, till then"

"What is your resolve?"

"The final goal is of course complete omniscience and passionlessness, but in this incarnation also I would like to immerse in the some much as possible and spread the essence of it in the entire community – this is my feeling.

I have the desire to spread the truth of the fundamentals amongst masses and at the same time I have resolved to unite the community. I shall be satisfied when the entire community becomes one and there would not be any dissent anywhere, all would be engrossed with the yearning to discover the truth.

Till such time even a child talks of dissent, I cannot accept any felicitation."

All said simultaneously – "Salute, salute; your feeling is praise-worthy."

"Arre! I am objecting it and you have started felicitation here only." – Saying so Vivek went inside and all people also went to their respective houses singing the songs of Vivek's greatness.

However pious and broad may be the heart of a person, the world cannot be aware of his broadness and purity till such time his characteristics do not manifest. Specially, those people who, for some reason, have been hating him would not accept his greatness till such time as some strong evidence in respect of his greatness appears. Because of the distance occasioned due to opposition, the greatness manifested in small small things would not reach them and whatever reaches them, does not get easily accepted due to intense hatred. If some get impressed by some task and get such a feeling, they fail to understand the feeling due to prior mindset. Even if this were understood it would not be given any attention due to the thinking that there would be some diplomacy even in this – because their wisdom is engaged in fault finding only.

Certain farmer went to a grocery shop to buy ajwain for fifty paise. He got a coin of fifty paise in ajwain due to some mistake. That innocent farmer started thinking due to the prior mindset – ‘arre, I got fifty paise back and also ajwain. Today the shopkeeper has been cheated. But, ...no.....no...., how could this be? The shopkeeper cheats others, he cannot be cheated; certainly he must have cheated me.’

After thinking for some time, he said – “Now I understand, that shopkeeper is a great scoundrel; he weighed the fifty paise coin along with ajwain – in this manner he weighed ajwain less to the extent of the weight of the coin and thus cheated me.’

Due to the prior mindset, even when ajwain has been received free of cost, one gets the feeling - ‘I have been cheated by the shopkeeper’, similarly, opponents find some diplomatic trick in every good thing done by the great person.

In the same manner, although the greatness of Vivek had manifested on several occasions, Vivek’s opponent saw only wicked diplomacy therein; but when they came to know that today Vivek’s follower went to his house shouting the slogan of his triumph, he did not allow them to

shout the slogan, instead he scolded them for this. They all had gone to seek his permission to hold a reception but he emphatically declined. They wanted to hold demonstration with a view to rubbing salt on the wounds of the defeated opponents; he not only termed it as unjustified but also gave them the instruction to embrace them (opponents) with affection.

He said unambiguously – “We have not to destroy the opponents but the opposition. Arre Brother! Those who have been opposing truth and fundamentals due to ignorance are after all our misled brothers only. If they are today gaining comprehension, their misconceptions are getting eliminated, then we must welcome them with an embrace. One day we were also confused.

Our misled brothers have come to the right path – this is a matter of happiness but what sort of victory and over whom? Can there the victory and defeat amongst our own people. Victory and defeat are there in a war with enemies. Where were enemies here and where was the war? Here family members had become confused. Well, the problem was to understand them and to make them understand, which has been more or less settled today. I too have happiness on this count, but ...”

The spread of this news like fire demolished the remaining opposition and hesitation. Now people were joining Vivek in his mission in groups.

Many people were such who had understood that the stand of Vivek is correct and that his opponents are jealous of his personality and for their own selfish motives they have been unnecessarily instigating the public against him through fair or foul means; but they had the hesitation that when they had been opposing Vivek so far then with what face they could go to Vivek.

Today their hesitation had disappeared and they all joined Vivek whole-heartedly. But those who were opposing knowingly – they were also not left with any alternative. Therefore, they also thought it fit to go along with the majority and felt it appropriate to join the mission of Vivek.

In this manner, the social opposition had become quiet in a way. There was a discussion in every house that the truth is eternal, a wooden

pot cannot be put on fire again and again, and falsehood gets exposed someday or the other. There might be delay in the manifestation of the truth but there cannot be darkness.

Till now there used to be separate meetings of Vivek's followers and opponents for determining their respective policies and principles as also programmes for their implementation but now they all met together because there was no opponent of anybody any longer. Prominent persons of the community, who were neutral till now, also joined it.

In this meeting representatives of all the groups expressed their happiness at the unity of the community and praised the efforts of Vivek in this regard. Vivek never used to participate in such social meetings, nor did he join today.

The intense understanding and patience with which Vivek had accomplished this task of propagating and spreading the truth of fundamentals and the unity of the community, all were praising him in this meeting without any reservation and all were also highly impressed by his foresight and vision. Piousness and broadness of his heart, were being praised the utmost, wherein he was nourishing the feeling to carry all along with him; he did not have illfeelings towards anybody in his heart.

When one said – "Vivek has not only discovered the eternal truth (which represents past, present and future) but also the truth represented by paryaya; even the fact that the social unity is the ultimate truth of the social life and this can be achieved – he did discover this also."

Then the second said – "Bhai Saheb! He did not merely discover but also presented its practical form. It is the outcome of this that we all have assembled on one platform."

Third said – "We had assembled on one platform on several occasions in the past as well but that always used to be in the fighting mode – never the meeting could proceed with so much of love. Pulling down each other, criticism and counter criticism, hullabaloo used to be the norm of our meetings. All used to play various tricks in the meetings, nobody used to be serious about his responsibilities.

Today's achievement is not merely the presence of all on one platform but it is the presence with affection, presence without deceit. This is the greatest gift of Vivek to the community."

Fourth said – "What you say is correct?"

Fifth said – "What he says is correct, but we owe some duty as well. The social unity for which we made efforts for years, for which we organised the panchyat, elections were conducted therein on the democratic basis – but could not achieve and got bogged down in quagmire, parties multiplied, groupism raised its head. For this we became secular but could not achieve unity. By adopting religious neutrality, we got removed from the religion, but could not achieve unity even at this cost. But today Vivek established the unity even while maintaining and presenting the essence of the religion – this is not an ordinary thing. It is said that one day on being pained by the divided state of the community, Vivek had said –

'I can neither see the destruction of the community in the name of the religion, nor will I seek unity at the cost of the religion. I will maintain religion and yet achieve the unity of the community and by achieving the unity of the community, I will present the religion before them- this is my resolve.'

Today it seems that this resolve has been fulfilled, albeit partially."

Sixth said – "What it seems? It has happened. But you said that we also owe a duty – by saying so what you wanted to convey? I feel that now our only duty is to remain disciplined under Vivek and proceed under his guidance."

"This is of course so, but...."

"But, what?"

"It is that we must also demonstrate our obligation towards Vivek."

All spoke simultaneously – "Why not? We must."

One of them said – "We must do it – there cannot be two opinions about it, but there must be some details about it. In what form, what should be done? In case you have any plan in your mind please place it before everybody. After discussions let everything be decided today."

“Yes, I have.”

“Then why not tell?”

“We should organise a civic reception of Vivek on behalf of the entire community and decorate him with the title of ‘Samaj Ratan’ i.e. Jewel of the Community.”

In between second spoke – “Why ‘Samaj Ratan’ only? Why not ‘Dharma Ratan’ i.e. Jewel of the Religion? He is first a Dharma Ratan, and later on Samaj Ratan. He has not merely discovered the true characteristics of the religious truth, not only acquired it, but also distributed it whole-heartedly; he has also explained it. In his vision the place of religion is first and that of the community second. Therefore, first he is Dharma Ratan and later on Samaj Ratan.”

“Yes, this is the thing, but ...”

“But, what?”

“It is that we are giving him reception on behalf of the community and, therefore, it would be more appropriate to decorate him with the title of Samaj Ratan.”

“I see, then the title of Dharma Ratan would be awarded by dharma. Arre Brother, the title is bestowed by the community only – whether it is Samaj Ratan or Dharma Ratan.”

“You are arguing.”

“When what you are saying is dismissed, then I am arguing.”

“Who can dismiss what I say.....? Who can dare.....”

“You don’t talk of courage?”

During the course of talks, the environment got agitated. He was an old fighter, so he started fighting even for this thing.

With a view to keeping the environment under control, one of the old followers of Vivek said-

“Brother why are you quarrelling? In any case he is not going to accept the reception. We have already tried once but he did not budge an inch.”

"You might have tried, you did not succeed; how have you concluded that I also would not succeed? I am not a quiet person like you."

"When you also remain with Vivek, listen to his discussion on fundamentals, then you would also become quiet like us."

"When I do, I would, I am not yet. We would compel him to accept. Will he not accept even such a small thing of ours, when we are prepared to accept all his things? He will have to accept this thing of ours."

"If he accepts, then we would be even happier than you."

"All right, tell us why he did not agree to accept the reception, what did he say?"

"It is that till such time as his resolve is not fulfilled he would not accept any felicitation."

"What was his resolve?"

"To unify the entire community and to make the essence of fundamentals reach them."

"Then his resolve has been fulfilled – the community has united, tell me who is now an opponent? As regards the question of the spread of the essence of the fundamentals, this would now gradually take place."

"Your argument is quite good, it will be a matter of pleasure if he accepts this."

"Why he would not accept, you now decide whether he is to be given the title of Dharma Ratan or Samaj Ratan."

"Why quarrel now, when he accepts then this will be decided as well."

"Why then, do it now."

A matured like person spoke from the rear – "Brother, do make him agree! Do not quarrel on this? Both can be given – Dharma Ratan and Samaj Ratan. He has worked in both areas."

All said simultaneously – "Yes, this is all right."

But someone said jokingly – "What is all right, on what matter he would now quarrel?"

He said – "You don't worry, I will find something or the other to quarrel."

In this manner the meeting ended in a happy environment.

Although the path of peace and love is a longer route to achieve success in any task; in this, not only the opponent that has to be won but his heart has to be won; by winning he is not destroyed, instead he is made ones own; this is the only way for the real and permanent success. In this there is the need of utmost patience. Ordinary person does not possess this much patience that he may wait so long- this is the reason ordinary people are unable to perform great tasks.

Firstly, ordinary people do not have at heart the feeling to perform great tasks because the very definition of their progress is their own economic progress. Their progress is limited to eating and drinking and enjoying. Secondly, if someone gets the feeling to perform a great task, at the root of it would be the desire to earn good name and prestige and this greed stands in their way to success. But great men keep themselves away from the greed of prestige and with their foresight they engage themselves patiently towards the fulfillment of the goal, they don't get perturbed by the obstacles that are encountered on the way, they don't get disheartened either.

Like the piousness of the goal they believe in the piousness of the means as well. This is the reason that they desire to achieve the pious goal through pious means only. They don't merely desire; they do it.

Vivek had also used pious means to achieve his pious goal. Difficulties and obstacles encountered on the way had been faced most patiently; he remained serene even in the most provocative circumstances and he won the hearts of the opponents through love.

He was very happy today to see the entire community on one platform without any controversy. God knows for how long he had cherished this goal in his heart, which was apparently being fulfilled, albeit partially.

The dream of a untied community free from old rotten usages that was dreamt by him, in place of a divided community immersed in several religious and collective follies and engrossed in old rituals, seemed to be coming true.

This is the reason that when the representatives of the community had invited him to this meeting of the community as Chief Guest, wherein the entire community without any discrimination, without any animosity was to be present, he accepted it easily. But, when he came to know after the start of the meeting that in this meeting the community would felicitate him, though he expressed his unhappiness, he at the request of the community continued to sit there with his bent neck and the feeling of non-attachment.

Declaring open the meeting, the President said –

“For the unity a personality is required that can carry with him everybody and around whose personality people get united. Without him the more we try to unite the community, the more the community gets divided. We experienced this vividly in the freedom struggle. If we did not have the magnetic personality of Gandhiji, we could not have united, nor we would have been able to fight the freedom struggle.

The same is the state of our community. We tried lakhs of times, but could not bring the entire community on a single platform. The more we tried to bring them on one platform, the more the community got divided, got divided into groups. We did not have any person with a magnetic personality on whose strength we would have united. In the form of Vivek we now have such a personality, on whose strength we may get united. Vivek is really a jewel of our community and his activities have proved this. Therefore, I propose that on behalf of the community he be conferred the title of ‘Samaj Ratan’ i.e. Jewel of Community.

Second person, standing to support, said – “Vivek Babu is the real jewel of our community and therefore my dear friend has proposed to confer on him the title of ‘Samaj Ratan’, which I support whole-heartedly. But I do want to say yet another thing.

Vivek’s life is essentially a spiritual life. Vivek has not only given the most important place to the self-wisdom and external materials but also by differentiating self from external materials, he has known self as distinct from external materials, accepted it, experienced it. Therefore, he is first a ‘Dharma Ratan’ and later on ‘Samaj Ratan’. Thus, he should also be conferred the title of ‘Dharma Ratan’.

As soon as he finished third spoke – ‘Brother! It is the specialty in the soil of this Bharat that without spiritualism, unity is not possible. If there was no spiritualism in the life of Gandhiji, it is possible that he also might not have been able to unite the country. Gandhiji also used to believe that the truth is God and non-violence the means to acquire it. He had adopted truth as his goal, then only got success in uniting the country. When he became Mahatama, then the entire nation stood behind him.

Similarly, Vivek has also been a seeker of the truth, a devotee and a meditator all his life, the truth is his goal, and he has adopted peace and love as the means. Today he is also present amongst us as a great soul and then only we are all standing behind him unitedly. In Bharat ‘Dharma Ratan’ are also ‘Samaj Ratan’. Therefore, there is no difference between ‘Dharma Ratan’ and ‘Samaj Ratan’. The very basis of our unity is the religion, otherwise how the people of various castes, various groups and various States would have united? Community that is devoid of religion can never remain united.

In between one person said – “There is no dearth of quarrels in the name of the religion.”

Clarifying this he said – “Brother! This would be called a misfortune of the religion that people quarrel in its name. Religion does not teach quarrelling but people quarrel in the name of the religion because of their own vested interests. It is the passion and selfishness that generate quarrel and it is the religion that gets bad name. Religion is not the name of the quarrel, it is the name of ‘non-quarrelling’.”

When his narration concluded, many persons were anxious to speak but the President said –

“I appreciate the feelings of all the people but it is not possible to give time to all to speak; therefore, I now read the ‘Letter of Appreciation’ which is being presented to Vivek on behalf of the community, you all please second it.”

Amongst thunderous applause the President read the ‘Letter of Appreciation’ which contained adjectives such as Samaj Ratan, Dharma Ratan, discoverer of the truth, guide of the right path, one who has experienced the soul, etc. for Vivek.

When that 'Letter of Appreciation' was handed over to Vivek, delighted Vivek did not even touch it and the feelings expressed by him in this context are somewhat like this –

"I am extremely grateful to you all for the affection that you all have expressed towards me. But, what should I say about what you all have said about me just now? What have I done for the community? The community has got united by itself due to good fortune; my feelings are merely a source of motivation. Excepting the feeling of uniting the community, what have I done? I am not the originator of even this feeling? That also got generated according to its own ability in the normal course.

As far as the religion is concerned, this is the most individualistic thing. To know oneself as distinct from all other materials and passionate feelings, to accept it and to experience it, is of the self by the self. There is no possibility of give and take in that. Even then the knowledgeable person cannot, in the context of the state of attachment, resist the feeling to depict before the public the real form of the thing. Therefore, this feeling has remained within me as well that the truth that I have acquired should be acquired by all as well. Whatever has been possible due to this feeling, has happened in the normal course, I have personally done nothing. Whatever has happened inside and outside, I have been its knower and spectator only.

Whatever was to happen in the nature of a thing owing to karma bondage, did happen in chronological order, everything happened in the normal course and would happen so. There is nothing for any one to be proud of it; there is no right in this respect either.

The research and discovery of the ultimate truth of spiritualism, of the truth in respect of the paryaya, of the truth in respect of the process of the communal unity, have been achieved by us all in the normal course, we all must endeavour to take full advantage thereof.

Truth has been achieved by all – this is not the truth. But the yearning to achieve truth, to discover it, and to understand it honestly has arisen. When the interest has been generated in the discovery of the truth, then one day or the other the truth will be discovered.

The person in whom the interest has been generated, he has to discover the truth; one who has achieved it, he has to acquire it, he has to

immerse in it, he has to become one with it – without this complete peace would not be achieved.

We have seen only a ray of the truth of the communal unity. The real benefit would be derived through the stability of the unity. It will not be sufficient to be united; we will have to maintain unity. And, mere unity is not a goal by itself; unity is an important means for the development of the community. Till such time as we do not undertake some activities for the social reform and development through the communal unity, the real benefit of the unity would not be derived.

To maintain social unity and peace and establishment of a progressive developing community free from rotten social usages is not the ultimate success of this invaluable human incarnation; the real duty of this human incarnation is to discover and acquire the spiritual truth and then facilitate the path towards peace of the soul.

Even in spiritual truth, the truth pertaining to paryaya has to be known, without getting entangled in it, has to be merely known; but the ultimate truth (which remains constant in past, present and future), the ultimate fundamental, has not only to be discovered but also to be known, to be immersed in it, to be revealed in it, to be entered in it only, to be transformed in that form only.

Brother, for acquiring eternal peace and happiness this is the only path. Therefore, it is my feeling that the ultimate spiritual truth, ultimate fundamental that is valid in all the three eras, knowledgeable by nature, eternal, fundamental soul – those who are desirous to discover, let them discover, those who are desirous of knowing, let them know, those who are desirous of acquiring, let them acquire. Those who have discovered, acquired; they should immerse in it, revel in it, enter into it and be infinitely happy and peaceful.

Finally, with this pious feeling I conclude my narration.”

Vivek was speaking and all were listening peacefully, charmed. When his narration was over at once, they all felt stunned. They sat like statues and continued to look towards him like frogs.

Although Vivek's lecture was over, but words such as discover the ultimate truth, discover the ultimate fundamental,know,acquire , immerse in it,..... revelbe one with it....., were echoing in their ears.

**English Translation of the comments of popular newspapers,
magazines and learned critics on 'Satya ki Khoj'**

***Jain Sandesh (Weekly), Mathura: 2nd February 1978**

This publication provides all the ingredients of a healthy entertainment. The learned author has written such an excellent educative book in the form of a story, the reading of which provides the enjoyment of a novel; at the same time it removes the slumber of infatuation. You will not only be able to know how Vivek reforms the attitude of his wife Rupmati based on old rotten rituals and makes her understand the true characteristics of God, scriptures and Guru, but also mould your faith accordingly. Give this book to each boy and girl of today to read. Please distribute. Dr Bharill deserves congratulations for this timely essential publication.

- Pandit Kailash Chandra Shastri

***Vir-vani (Fortnightly), Jaipur: 18th January 1978**

This book is in the form of a novel. The objective of the author is to divert the society from old rituals towards spiritualism, for which emphasis has been laid in every conversation in the story. It is not merely a novel; the objective of the author is to direct all towards spiritualism, discussion of fundamentals and passionlessness through the medium of this novel. The flow of language, rhythm and expression of feelings in the book are tasteful which attract the readers. The author has been successful in his endeavour.

- Bhanwarlal Nayayatirth, Jaipur.

***Vir (Fortnightly) Merrut: 1st November 1977**

By presenting the basic fundamentals of Jain philosophy in a very easy language, this publication has been successful in attracting youth to study religious scriptures. The style of the book is so attractive that the desire to read it to the end is aroused automatically, once one starts it. On reading the book even those who do not possess sharp intellect can understand the true character of things and easily discard misconceptions.

*** Jainpath Pardarshak (Fortnightly) Vidhisha: 16th October 1977**

The brilliance of Dr Bharill, the revolutionary author of Jain literature, has been recognised all over the country for his originality. Lakhs of copies of his books, in several editions, are available in houses all around. 'Satya ki Khoj' is his original novel. During modern times, the tendency of the youth is to observe the spirituality as applicable to the events of daily life. In his novel Dr. Bharill has imparted importance to spiritualism through various characters of the novel. The expertise with which his powerful pen has portrayed this is a revolution. The usefulness of this publication has been established by the fact that ten thousand copies of its first edition were sold immediately after publication and the second edition was sent to the press.

- (Seth) Rajendrakumar Jain, M.A., LL.B., Vidhisha

*** Sanmativanni (Monthly), Indore: October, 1977**

The learned author has introduced spiritualism in an interesting style through the medium of the story and thereby illustrated the proverb 'kanchan-mani sanyog' i.e. the conjunction of gold and gem. Befitting the name of the book, the author of 'Satya ki Khoj' has undertaken a new laudable experiment for understanding the essence of fundamentals.

*** Jinvani (Monthly) Jaipur: November, 1977**

Dr. Bharill, who has been famous as a spiritual orator and philosopher, has now emerged as a successful novel writer through this book. On the one hand, the author has propounded the right faith by presenting the truth of the things as it is through hero Vivek and heroine Rupmati and on the other hand, he has presented serious contemplation in respect of various evils that have crept in, in the sphere of worship and the reasons therefor. At the same time, deceitful and hypocrite Mahatamas, who cheat innocent public afflicted by blind faith, have been taken to task. The author has successfully dealt with difficult philosophical subjects such as Jiva (living being – soul), – Ajiva (non-living material), Anakant (non-onesidedness), Bhed vigyan (knowledge of differentiation) through the medium of this story. Philosophical subjects are spread all over the book and their mystery is unfolded as the story progresses and the interest of the readers is sustained all through.

- Dr. Narendra Bhanawat, Rajasthan University, Jaipur.

***Sanmati Sandesh (Monthly) Delhi, February, 1978**

"Satya ki Khoj" strikes hard at the blind faith in respect of God-scripture-Guru and religion. In this novel, one experiences various principles through the simplicity of the story. If this is applied in the daily life, it is a sugar coated medicine, which is capable of eliminating, with pleasure, all diseases from the root.

Dr. Bharill possesses a versatile personality. His voice and pen have miraculous power, which keep listeners and readers spellbound. One does not feel like discontinuing the reading of this book, after he has started it. This is the first experiment in Jain community, which is praise-worthy. Community would welcome it with respect.

- Pandit Prakashchand 'Hitashi'

***Shraman (Monthly) Varanasi: December, 1977**

The author has tried in this outstanding publication to remove illusions prevalent in respect of spiritualism and passionlessness and the rituals that are deep rooted in the name of the religion. Two main characters of the novel are young husband and wife. They are representatives of spiritualism and old rituals respectively. Both desire to bring each other to the right path. Wife has only one problem that she is devoid of the pleasure of motherhood and during the course of the efforts to get children, problems arise in the flow of life on account of wrong religious practices based on old wrong beliefs. The activities of fake Mahatamas are exposed and that young couple becomes the follower of one and the same pure spiritual ideology. In this manner the principal objective of the author of this novel is to create the environment of passionless religion in the community. As Ram is the central character of Ramayan, similarly, spiritualism is the nerve centre of this novel. The book has become readable because the author has adopted the interesting style of dialogue between various characters for conveying his thoughts.

***Pandit Parameshtidasji, Nayayatirath, Chief Editor, 'Vir'**

'Satya ki Khoj' is extremely interesting. You have fiercely attacked the wrong practices and rituals in the form of this story. Really, it is a new

publication of its own kind. One lakh copies of this publication should be printed, then only the imaginary illusions in the name of religion of the community would get eliminated.

***Dr. Devendrakumar Jain, Indore University, Indore**

'Satya ki Khoj' is full of knowledge and is good from the point of view of its style and language. The book is important from the point of view of the objectives and extensive communication.

***Dr. Premchand Ranwaka, Professor, Ra. University, Manoharpur**

This book keeps the reader engrossed from the beginning to the end. In this story the element of suspense is fully present. This publication is indispensable for Shrawak and Shrawikas as a pathfinder for the ordinary deluded persons. This book has fully helped the young deluded persons in the discovery of truth. This book would be successful in depicting the true form of subjects such as nischaya (eternal—that never changes) and viyavahar (usage), upadan (material that is used in producing things e.g. clay for the manufacture of earthen pot) and nimit (motivation). The path adopted for resolving unnecessary conflicts that take place in social and religious places is laudable. Spiritual and Jain philosophical concepts have been rendered in simple, knowledgeable and explicit style so that these are endeared to the ordinary reader.

Appropriate key sentences which are worth considering, accepting and emulating in the material as well as spiritual sphere are the most outstanding aspect of this book. By printing them in bold letters, these have been rendered simple and easily readable. I will use this technique for the question papers for portions difficult to read. Overall this book would be successful in the removal of the rampant blind faith and wrong practices of not only various sects of Jain religion but also of non-Jain community.

***Shree Virhdilalji Sethi, General Secretary, The Jain Mahasamiti (Rajasthan)**

There is a great need for nice stories written in modern style, which are interesting, without violence and love situations, for removing the blind faith spread in the society in the name of the religion owing to wrong practices

and rituals and at the same time for awakening the wisdom in respect of the religion. 'Satya ki Khoj' is one such excellent publication. Printing is, of course, very good. This book is worth keeping in every house; this is especially readable for women.

***Reputed and Distinguished B. Gajaben, Bahubali - Kumbhoj (Maharashtra)**

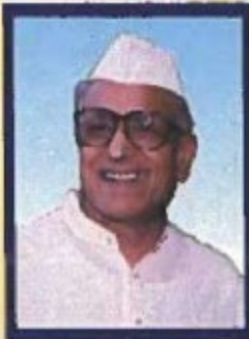
'Satya ki Khoj' is an excellent publication, which is capable of giving faultless and effective results.

***Distinguished B.K. Vidhullata Sha, B.A., B.T., Sholapur (Maharashtra)**

'Satya ki Khoj' is an interesting novel capable of inculcating fearless spiritual attitude like a sugar coated tablet. Ever since I read it in Sanmati Sandesh, I developed the desire to translate and print it in Marathi. Please send your consent.

ENGLISH PUBLICATIONS

1. Tirthankar Mahaveer and his Sarvodaya Tirth
2. Dharam Ke Dash Lakshan
3. Kramabaddha Paryay
4. Know Thyself
5. Tirthankar Bhagwan Mahaveer
6. Non-violence : In the Light of Mahaveer
7. Kundkund Shatak
8. A Short Reader to Jain Doctrines
9. Balbodh Pathmala Part I
10. Blabodh Pathmala Part II
11. Balbodh Pathmala Part III
12. Vitrag-Vigyan Pathmala Part I
13. Vitrag-Vigyan Pathmala Part II
14. Vitrag-Vigyan Pathmala Part III
15. Tatwagyan Pathmala Part I
16. Tatwagyan Pathmala Part II
17. Moksha Marg Prakashak
18. I Myself Am Bhagwan



Dr. Hukamchand Bharill's name is pre-eminent today among the high-level learned persons of Jain community.

Born on Jestha Kirshna Ashtami, V.S. 1992, corresponding to Saturday, 25th May, 1935, in a religious Jain

family of Village Barodaswami, Distt. Lalitpur, U.P.(India). Dr Bharill, after having received the degrees of Shastri, Nyayatirtha, Sahityaratna and M.A. made a research on the subject of 'Pandit Todarmal : Vyaktitv Aur Kartritv' and got the degree of Ph.D. from Indore University, Indore, The Jain community has also from time awarded him degrees of "Vidyavachaspati", "Paramagam Visharad", "Tattvevta", "Vanivbhushan", "Jain Ratna", "Adhyatm Shiromani", Adhyatm Divakar" "Mahamahoupadhyaya" etc.

Dr. Bharill, sermoneer of easily understandable, logical and attractive style is today a mast popular spiritual spokesman. Thousands of listeners in the country and abroad always remain anxious to hear him. In spiritual sphere, there may not be a single home where the cassettes of his lectures are not always heard and his lectures are not always heard and his literature is not available. To deliver lectures on Jain Faith and Philosophy, he has been abroad - America, Europe, Arabian and African Countries, Japan etc. many times till now.

Dr. Bharill has written 53 books and edited several publications, which are most studied by the Society. You will be surprised to know that more than 40 lacs copies of his books, translated in eight languages, have reached to the public.

He is an editor of spiritual monthly, having top-most circulation, Veetrag - Vigyan (Hindi & Marathi).Further, he is the main pillar of all the spiritual activities conducted form Pt. Todarmal Smarak Trust.

He is the best pupil of Gurudev Shri Kanji Swami and has made unprecedented contribution to the spiritual revolution accomplished by Swamiji. All activities of his mission being conducted from Jaipur, are the result of Dr. Bharill,s foresightedness and unique direction.

